

# The Flaming Sword

"And he placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

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## The Alchemical Laboratory of the Brain

**Anatomical and Physiological Changes an Essential Factor in the Conversion of Mortal Humanity. United Life the Only True Life**

### PART XII.

(From the Writings of KORESH, Founder of Koreshan Universology)

**T**HE KORESHAN conception of the attainment of life, is in the application of the principles of chastity, and the Messianic polarization of the potencies of being. The Koreshan System is diametrically opposed to individualism, but favors the united life of all, under the communistic and coöperative phases of industrial and commercial activity.

There are many spurious attempts to counterfeit the operations of the Christ of nineteen hundred years ago. At that time there was no "christian science," for that was the philosophic, not the scientific, manifestation of power. The Christ was the great and only true Philosopher. We are now in the scientific age of the world; and when we come to the consideration of mental science, we must embrace in the science of mental operations, something more than the speculative attempts of men and women to apply the science of mind to the mere act of healing the sick, where, after the healing process, there soon or later follows the corruptible dissolution of the body in what is called death; a sordid conception of the circumscribed use of science, which involves everything of which the mind is capable of thinking, and to which it is capable of application. This at least is very pathetic.

The highest conception of the application of the science of mind, is its use in the transformation of the mortal to the immortal. The science of immortality is but one department of the mind's operation. It is, however, the highest function of which it is capable. Mental science must necessarily involve such a conception of the anatomical and physiological states of the mortal body, as to enable one to determine those defects or imperfect stages of development in the organism, and to insure such radical changes in the organic form and function, as to provide the activities which contribute to the creation of the incorruptible atoms and essences called immortal. This cannot be attained by the mere exercise of the will.

There are some anatomical changes necessary to be wrought in the brain, to be followed by corresponding transformations in the body. These anatomical changes will be succeeded by inaugurating some radical changes in the functions of the organism, primarily in the brain itself. These revolutions cannot be brought about but through a scientific understanding of the functions of mortality, and the changes to be wrought, in which the functions of the organism are entirely revolutionized. This will involve a radical change in human desire.

The science of the mind is the science of the universe, with a knowledge of all its principles and laws. This cannot be found outside the pale of Koreshan Science and in Koreshan Universology. The universe is one, as its name implies. The apex of all creation is the central manhood, who is in the least form of the universe, because the central man is the focal point of supreme and all activity. The center of the universe, the individual man, is not a separate and distinct thing, but a part of the universal whole. The central pivot of universal activity and function is the supreme Deity; it is man, the veritable God. Such a man came into the world nineteen hundred years ago. It requires the highest kind of mental development to comprehend the great truth that the perfect man is God; hence "God [it is declared] is in the generation of the righteous."

Thought can flow upon nerveless (wireless) currents from mind to mind, as the light and other physical essences flow from star to star. Every mind is a generative center or subcenter; and upon pneumatic and psychic waves, coruscations, and corpuscular radiations, these pneumatic and psychic essences are interchangeably transmitted from mind to mind. But there is no mental potency generated except at these mental centers, which are, of course, at the ganglions or knots of organo-physical substance called brains and bodies. All psychic phenomena have their origin in and depend

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upon material organisms; this is also true of pneumatic phenomena. All invisible souls and spirits have their dwelling places within the human organism, because there is no other sphere in which they can dwell.

**Vidualism, Socialism, Republicanism or Democracy, Factors of Disintegration**

There is no spiritual world not pedimented upon that material basis called organic life in the human organism. From this fact it may be declared that there never was a time when humanity did not exist in some stage of its development, upon some portion of the earth. Those parts of the world now miles under water, where explorations cannot obtain, were once in the highest states of civilization, while other portions have been passing through the lower phases of their progress toward a higher state of evolution.

We may divide mental action regarding individualism and united polarization, into two diametrically opposite and conflicting determinations. Individualism is segregative; it is a necessity, however, because the new system of united life cannot obtain in its perfection until individualism has broken down the old system of organic relation. Modern socialism, the handmaid of anarchy, constitutes one of the disintegrative forces at work, undermining the forms of order which belong to the old regime. The old heavens and the old earth are to pass away. This means the old church and state. They will be broken down, preparatory to the new organic order, by the forces of individualism. Republicanism or democracy is but a step toward that disintegration of kingdoms and empires of the old system predicted by the prophet; socialism and anarchy constitute another step toward the final dissolution.

Centralization is the force of integralism, the principle upon which the universe is constructed; but there is imperialism, and imperialism; one is the diabolic kind, the other is of the divine order; this last will take the place of the former. The law of Messianism is that of the divine imperialism. Messianism is polarization. Without the operation of the law of polarity, this universe could not run its career a day. The polarization and focal union of the forces of Nature determine the axis of motion and maintain the integrity of the universe (meaning one turn), because the universe is one. Its organic laws integrate its own increment, and waste into itself its worn elements into the repositories of its debris, from which it is recuperated and molded again into the integralism of the whole.

Mental science takes into consideration the essences of polarity, and, by virtue of the operation of this law, can and does account, not only for a belief in the Messiah, but in the laws of mind which insure his periodical manifestation throughout the ages, at regular intervals of chronological certainty, defined by the unerring laws and motions of the great clock-work of the eternal repetition of time's onward career.

The Christ of nineteen hundred years ago was the projection of the mind of the past, materialized in that immaculate personality, the Christ, the Son of God, who was raised up from among men, and was God's provis-

ion of an heir to his throne. Without this focalization of human desire, this projection forward of the spirits of the past dead, these spirits could not have been gathered with the arm and carried in the bosom of the Saviour of the world, and the rejuvenator of the throne of God. Without the raising up of this Son of God, there could have been no perpetuity of the universe.

Mental science today will provide for the conservation of the sex energy which, according to the senseless enunciations of physiology, as taught in the schools and applied to the propagation of the race, constitutes the basis of racial suicide which is inevitably undermining the constitution of the world. Immortality, that which is to crown the career of mental development, will be the product of the conservation of sex potency, through a scientific direction and utilization of the masculine and feminine essences of life, through processes of conservation and polarization. The polarity of this age will be the manifestation of the genuine Elijah, the promise and hope of the age.

If there be no prospect of the Sign of the coming of the Son of man, no assurance of the breaking up of all of the old and effete institutions of the Christian dispensation, then there is no truth in the Christian gospel, for it unmistakably declares the end of the age through final catastrophe. The world is rapidly getting ready for the great conflict, and the preparation of armies and navies is for no other purpose than to fulfill the declarations of the prophets, seers, and of the Christ himself, who declared that that time should not come until there had been a falling away first, and the man of sin revealed.

Mental science, the knowledge of the mind, involves a true understanding of the relation of every brain center to every portion of the body, whether by voluntary or involuntary action, that, either through auto-suggestion, or objective negative or positive mental potency, the body can be touched through its organ of the mind, upon which it depends for physiological activity. As illustrative of what I wish to convey, I will take the seven centers of the superciliary ridge, the lower division of the frontal lobe of the cerebrum; these seven centers constitute the alimentary canal of the perceptive and intellectual faculties. These seven divisions of the brain, though constituting seven perceptive mental organs, through which the seven mental faculties are operated, also serve involuntary potentialities of the alimentary canal of the body.

Each one of these cerebral centers exerts its action upon its own alimentary section; and a thorough knowledge of the character of this activity distinguishes the scientist from the mental quack. Let me further illustrate, by taking one special organ of the alimentary canal; namely, the cæcum, so named because it is the obscure of the intestinal tract. The brain center related to this organ of the body is the fifth division of the inferior gyrus of the frontal lobe, indicating from the center of the forehead over the nose. In the Fowler and Wells system it is called the organ of color.

**What True Mental Science Embraces**

The cæcum derives its function primarily from this special center of the brain; and mental science must be familiar with all those relations or it is not really mental science. There may be induced empirical (quack) activities in an unconscious way, through some kind of spiritual force, of which the operator in the processes of attempted healing is totally ignorant; but this is not mind knowledge (mental science).

That power of pretended healing through which there are uncertain mental operations and responses in curative directions, is no part of mental science; and even were the mental operations wisely directed according to positive and certain formulas, with uniform and certain results, this would constitute a very small, in fact, the least, part of the knowledge of mental science.

Mental science enables one to know the character of that prodigious mentality which directed Abraham, Isaac, and Jacob to provide for the application of the laws which projected into being a nationality constituting the Zodiac of humanity, with the possibility of bringing forth the fruit of the Tree of Lives, that the throne of the universe should have its perpetuity. Mental science knows the relation of every part of the brain to every part of the body; it thus insures a knowledge of what would be the consequence of removing a portion of an extremity from every male throughout the nation, and the reflex action of this removal upon the brain center to which the extirpated portion had specific relation.

The law and application of the rite of circumcision upon the male population, generation after generation, contracted the investment of the conarium, giving excessive activity to the pineal gland of the brain, increasing the function of the center in its relation to increased masculine propagation. It primarily provided for the intermarriage of women of other nationalities into the Jewish race, thereby providing against deterioration, because of the injunction against intermarrying with Gentile nations, thence a constant intermarrying of the Jews. Had it not been for circumcision there would have been no Christ. Circumcision was a conservation of the brain force, at the very pivot and pole of cerebral action.

It is mental science that gives a knowledge of the necessity for the Hebrew race, and—through its office as a circumcised nationality—the projection of the Christ into being. He was the High Priest of circumcision, thus, through the operation of the Holy Spirit, constituting those the circumcision who received the Holy Ghost, because of having eaten of this High Priest; for it was declared: "We are the circumcision." Mental science enables one to know why the Christ constituted the High Priest of circumcision, and why those who received the Holy Spirit, also constituted the circumcision.

The law of circumcision, accompanied by the promise of kings, and finally the King of kings, to come to

those who observed the rite, was a projection forward of the most interior spirits of the mind toward their final polarization in the reincarnated Abraham, who, through many reëmbodiments, finally attained the perfection of his character. That was a wonderful consciousness that provided for the resurrection of Abraham as the Christ of God, Son of God, and Heir to the eternal throne.

Circumcision so maintained the integrity of the Jewish nation as to mature the seed that God had planted in this vineyard; for it was this of which it had been declared: "Israel is my vineyard,"—the vineyard which was to perpetuate the true Vine. "I am the true Vine," declared the Lord Jesus, and he knew whereof he spake. The great truth must be established in the mind, that all thoughts are substance, and that these substantial thoughts are spiritual entities. When this is comprehended, through the science of the mind, it is easily understood why it was possible for the Shepherd to gather the lambs with his arm and carry them in his bosom. When once it is understood where the central pole of the brain is located, and what its function, as regards the vidual or the individual man, it is easy to determine the corresponding center and function of the universal man.

When the true mental scientist knows the law of circumcision and its purposes upon the vidual, he may comprehend the application of the law and its effects upon the conarium of the universal man, and therefore the cause of that theocrasis in which the High Priest of circumcision came under the full influence of the centralization of the national rite, as affecting His personal character and his career as the Savior of men. Circumcision constitutes the principle of foreshortening which, through the letting down of the forces of being from the biogenic plane to that of physical astronomy, provides those operations of cutting off (signified by the ecliptic) which maintain the continuity of the motions and functions of the universe.

Those processes of cutting off, denominated eclipses of the sun and the moon, through which the laws of motion that actuate the physical universe are reinforced, are derived from the voluntary observation of the rite of circumcision, ordained of the central mind of the universe, which cannot exist independently of human existence. Mental science involves all these knowledges; and the mentality ignorant of these principles is not the mentality of the scientist—the one who knows.

Mental science is much more than I have portrayed, for it is the science of Universology, and involves all of the forms and functions of universal being. The foundation of it is the structure and function of the perfected human organism, for this is the material basis of all mental activity, of all science.

Mind is reciprocally related to matter. It does not exist separate from, nor independent of it. If atoms of matter, as for instance, two of hydrogen and one of oxygen, enter into combustion by the introduction of an igniting spark, the atoms are both destroyed as

hydrogen and oxygen and are transformed to water. The principle which attracts them is the affinity each has for the other. The principle differs nothing from that which attracts two persons through mental affiliation, except that in the attraction of the three atoms it is atomic and simple, while in the attraction of two persons many atoms have, by the power of attraction and combustion, entered into molecular and organic union. When two atoms of hydrogen and one of oxygen enter into union, they are both destroyed. There is no hydrogen in water, nor is there any oxygen. The so called liberation of hydrogen and oxygen in the combustion of water is a creation through the law of alchemic rather than chemic action. You may say, prove it. We do not have to prove it. The theory that an atom is eternal, is not proven. The theory that water is a chemical combination of hydrogen and oxygen, was never proved. These are mere statements; there never has been a proof offered. The common atomic theory is merely an hypothesis—nothing more.

#### **The Reciprocal Relation of Spirit Substance and Matter Substance**

If you destroy two atoms of hydrogen and one of oxygen, a certain amount of spirit is generated. This spirit is the substance of the two equivalents of the one, and the one equivalent of the other. It may be asked, how can the water be precipitated, the amount of which is the same as the two substances entering into the "compound," as proven by the fact that the same quantities of hydrogen and oxygen may be taken from the water as were consumed to produce it, while at the same time an equal amount of spirit is liberated? We answer, by the mere fact that as much spirit is required to disintegrate the water, together with the two primary "elements," as is liberated in the combustion. The ordinary scientist declares that energy [so called] is a mere mode of motion. He has never proved it;—it is a mere hypothesis predicated upon a prior assumption. It does not comport with facts, and we deny the hypothesis. It is a ridiculous absurdity, and is the result of human ignorance of the universal laws of form and function.

Destroy an atom of matter and it becomes spirit (physical or mental). Destroy a given amount of spirit and it becomes matter. When two equivalents of hydrogen and one of oxygen come in contact, they are drawn by the laws of affinity. That affinity is touch; the touch is feeling, and the relation of the two is experience. This is mind; this is simple mentality. When thousands of atoms unite through affinity and separate by antagonism, and then reunite by more complex affinity, experiences multiply. Oxygen, hydrogen, nitrogen, carbon, sulphur, phosphorus, fluorine, chlorine, sodium, calcium, potassium, magnesium, aluminium, cuprum, etc., enter into composition and union in the human structure. They form the constituency of the blood; they form the bones, muscles, and nerves; they comprise the nerve juices, and enter into alchemical combustion in the cell, fibre, and tissue of the brain, generating the complex spirit called mind.

There is no mind that does not rest upon, and is not the result of the disintegration of matter. Mind, then, is that state and quality of activity obtaining in the unities of matter, by which there is a reciprocal interchange of the substances called matter and spirit. Matter cannot create mind (spirit) independently of the reciprocal relation of spirit (or so called energy) and matter. Mind cannot create matter independently of the reciprocal relation of the two. Both mind (spirit) and matter are created and perpetuated by the persistent reciprocity of the two, in organic or compound relation.

Mental spheres are individual (vidual) and universal. Every vidual being in the material form, is made up of myriads of cells. Every cell is the generator of a specific kind of spirit. The emanation of spirit from the activity of the cell, whether it be in the brain or body, is a conscious entity. The perpetuity of the entity depends upon the perpetuity of the generator. This aggregate generation and emanation of myriads of differentiation in quality, comprises the spiritual sphere of the vidual being. This is the spiritual sphere of the lesser degree. Groups of people in the greater aggregation comprise an aggregate sphere of the greater degree. The people of a given denomination, we will say the Baptists, Methodists, or Presbyterians, etc., constitute the sphere of which those denominations are the groundwork or material basis. What is true of one denomination is equally true of all. No spiritual sphere of any given denomination could exist without the material denomination as its basis and groundwork; nor could any given denomination exist without the spiritual sphere of that corresponding existence.

The mind is an aggregation of mental essences derived from the activities of the cell and fibre of the brain, supplied materially through the reciprocal functions of the brain and body. The blood conveys the multitude of alchemical constituents held in organic solution, to the cells of the encephalon (brain), and the afferent nerves, in a corresponding but more infinitely refined state, convey the solution of the nerve fluid to the same cells. Every so-called element entering into the creation of the fluids of the blood and the nerves, is destroyed as matter through a process of combustion which generates from it the spirit called mind. There is also poured into these cells, through cellular respiration, the aura of the cell, from the influx of all other minds; for as the emanations of any one star pour into all other stars, so every mind is transmitting its mental substances of wisdom and love, or fallacy and evil, into every other mind. As in the combustion of material substances matter is constantly being converted to mental substance, so mental substance is constantly being converted to material substance.

It was stated in the foregoing, that mind cannot exist without a material pediment or groundwork, because the *esse* and *existere* of the mind are the product of the combustion of matter. This elaboration takes place through the function of the reciprocal action of cell and fibre. The spirit partakes, in its aggregation

of quality, of the spiritual complexity of the material substance entering into the combustion, and thence into the creation of the aggregate spirit. The mind is made up of affectional and intellectual substances. These are merely experiences of touch or contact of atoms, gross or refined, according to degrees of either high or low experiences; and we can best define their character by correspondential and antithetical analogy.

## Elaboration of Mental Substances Takes Place Through the Function of Cell and Fibre

The alchemico-organic stellar realm is comprised of many constellations and definite stars of various degrees of magnitude, each of which transmits its substance into all other stars, and also receives (by influx into itself) the substances from all other stars. These substances are light, heat, electricity, magnetism, etc. It will be seen that while the single star is the point of influx from all other stars, as a fact, it is also the point of influx as a necessity. Each star, then, depends for its existence upon the substances generated in all other stars. The variety in the quality of substance is proportionate to the multiplicity of the elements entering into the processes of combustion in all the stars. The character of this variety of influx gives character to the specific stellar nucleus. All influxes of substance into each star are modified according to the local attitude and relation of the stars in the stellar economy.

Let it be remembered that the groups of stars (that is, the constellations in the physical heavens, the alchemico-organic heavens) correspond to nationalities in the earth, and that the stars are to the great mass of stars, what the individual mind is to the mass of mind. This is not only true, but every star has its correspondent in the intellectual stars of humanity. "We have seen His star in the East, and are come to worship him," was said of Jesus. His star was a specific one, and of the first magnitude. All men have their stars of various degrees of magnitude. As the substances of all stars flow into each, so the substances of all minds flow into each mind. This being true, it is manifest that while the food we eat, which contains the elements of mental supply, transposed through the blood to mental substance, enters the brain and is consumed there, it is met at the cell of elaboration by the mental substance of other minds flowing into the cells of the cortical area from the complex aura, originating in the generation of substance through mental combustion and the spirit of influx. It will be well for the reader to also bear in mind the fact that every influx of substance is the influx of a spiritual identity. For while the radiation of a line of substance from the alchemico-organic (physical) star is pure physical spirit, the radiation of either an intellectual or an affectional substance from one mind, which corresponds to a star, is the transposition of a spiritual entity.

(To be continued)

The only true standard of value is the relation of demand and supply. The false standard of value is the fictitious margins of protection.—*Koresh*.

## The Lord Will Come Through the Posterity of Joseph

(From the Writings of KORESH)

**T**HE SUBJECT of the coming of the Lord in the end of the Christian age, now consummated, and marked by the passing of the sign Aries from the constellation Pisces or Fishes, into the constellation Aquarius or Water-carrier, constituted a part of the gospel of Christ the Lord.

When the Disciples of the Lord were commissioned to preach the gospel, this feature of it was as unquestionably important a factor as any other. If in any sense the modern clergy, by virtue of the authority vested in the Apostles, are commissioned to preach the glad tidings, they are, by virtue of that authority, bound to declare the whole, not a part, of the gospel of Jesus the Christ.

When the commission was given, the injunction was issued: "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; and they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark xvi: 16.)

If one part of this commission is binding, the other is equally so. If the time has passed away for the operation of miracles, the time has passed away for any part of the commission to possess any binding force. And the clergyman who lays claim to divine authority to preach the gospel of Christ under the old commission, and cannot demonstrate his authority by the signs which the Lord Christ said should follow, can give no evidence of his authority or call to preach.

Here the question may be asked, Has THE FLAMING SWORD this evidence of its authority to declare the gospel? We are not preaching under the old commission or regime. That passed away with the declension of the church; and with this declension departed the divine power and manifestation with men. The coming of the Lord will renew his power, but in another phase of God's operations. The truth in this, the new age, will come to the world in its scientific aspect. The Lord comes in and with a scientific religion, the central and most pronounced feature of it being the science of government.

When will the Lord come? He will come in person through the posterity of Joseph. "Joseph is a fruitful bough [son], even a fruitful bough [son] by a well [upon the eye], whose branches [daughters] run over [mount upon] the wall. The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence [Joseph] is the Shepherd, the stone of Israel.)" (Gen. xlix: 22-24.)

Joseph's posterity was carried into Media by the Assyrian kings, and mixed with the Medians, Persians,

and Assyrians. As a result of this mixture came the Teutonic family; the Anglo-Saxon being the principal branch.

If there be any truth in Scripture, the Shepherd must come of Joseph's posterity, through the tribe of Ephraim. This has no reference to Jesus, but to the Lord in his new coming with the New Name. "And I will write upon him my *new name*." (Rev. iii: 12.)

If the reader will study the second and third chapters of Revelation, noting those verses referring to him who overcometh, he will find indicated the process of the coming of the Lord in his personal manifestation, immediately preceding his coming in the clouds of heaven, which is his second coming.

The Lord comes first in person, "the Sign of the Son of man;" the man illuminated. He subsequently comes in his people; this constituting his coming in the clouds of heaven. "The wicked are clouds without water;" the righteous are clouds with water. In Isaiah xlv: 28, and xlv: 1, will be found the name of the Lord's personality.

There ought to be no question as to the time and manner of the Lord's coming. If I sow wheat in my field I know what the harvest will be. The cycle of growth determines the time; and the quality and kind of seed, the character of the harvest.

Said Jesus, in answer to the Disciples when they said, show us the parable, "The field is the world [kosmos]; the good seed are the children [sons] of the kingdom; but the tares are the children of the wicked one: The enemy that sowed them is the devil: the harvest is the end of the world [*ainos*, age]; and the reapers are the angels. (Matt. xiii: 38, 39.)

If the original Greek text is to be taken as the criterion of truth, the end of the age (this is a definite age) is certainly intended by the Lord as the time when the fruit should be manifest. If the man Christ involved the children of the resurrection, as he must have done if he was the firstfruits, then the sowing of himself in the race (church) by the operation of the Holy Spirit, constituted the sowing of the good seed. The product of the planting of the Son of man, the Son of God, must be the harvest of the sons of men, or the Sons of God.

The Sign in the physical heavens is passing over from Pisces into Aquarius. This passover in the physical, which is a type of the anthropotic, unmistakably marks the time of the end of the age of Fishes or Pisces. Jesus chose fishermen to represent this age. The Sign of the Water-carrier or Aquarius was indicated by the Lord as the mark of the time when the supper of the great God should take place.

Is the Lord's coming post or ante-millennial? Some one or the other of the doxies on this question is wrong. If they are wrong upon this point, they are not to be believed on any question. If they will teach wrong here, what security is there that they are not wrong everywhere? If they are wrong (and one side or the other must be), then they are not orthodox or Evangelical. The discussion of the subject, as given by the clergy, is a disgrace to the cause of Christ.

What is it to reign with Christ? For they who have part in the first resurrection, "shall reign with him a thousand years." What is the first resurrection? The Lord Jesus was the "first begotten of the dead." "He was the first-born from the dead." "He was the first-fruits of the resurrection." The first resurrection, then, is Christ himself, whether in the past or present age. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. xx: 6.)

It is well to examine, first, into the reign of the Lord, and to know the quality of that reign. The reign is certainly not a peaceful one, for during its progress he is subjugating all enemies, the last of which is not subdued until his coming, this one being the greatest of all; namely, death. This is the reign of the Christ during the militant, not the triumphant, state of the church. His reign, then, is one of turbulence and turmoil, during which period the saints are reigning with him, being priests unto God; that is, sacrificing during the entire lapse of the thousand years, or millennial duration. During this time satan is bound.

Now when, we may ask, has satan been bound? He was bound during the undisputed sway of the papal power over its subjects. This bondage was the abject fear in which the brutal passions of men were held in check through the authority of the ecclesiastical and secular dominion. When did the angel loose this bondage? At the end of the thousand years, when, through the so called Reformation, the restraining power of the church began to weaken through what has been denominated human liberty.

We have come to the end of the thousand years, and already the forces of Gog (the capitalist) and Magog (the laboring class) are massing their armies for the final conflict. The reign of the thousand years is ended; the battle of the great day is upon us; the desolation cometh, but quickly succeeding it comes the righteous kingdom.

### **The Interdependence of Spiritual or Mental and Physical Essences or Substances**

(From the Unpublished Writings of KORESA)

THE LAW of the correlation of forces [so called] pervades the domain of universal being. Not only are the physical substances correlate, but there is a correlation of the physical and animal substances, as also a correlation of these with the mental and psychic. But correlation does not cease with the substances of being. All the mental substances are correlate with the physical mass, both inorganic and organic; hence the declaration by John, that "the Word was made flesh, and dwelt among us," is not only a Scriptural aphorism, but the fact is a confirmation of the theory of the universal pervading of the law of correlation, especially the correlation of spirit and matter. So soon as the law of correlation is seen to universally pervade the domain of being, the transubstantiation of the body of Jesus through its sudden metamorphosis to pneumatic and psychic essence is readily cognized.



The substances are structured to agree with, and to correspond to, the forms of the mass with which they are related. A highly wrought and largely complex power, combined of conserved potencies, can only obtain in a formulate structure agreeing in every particular with the combination. No form existed, as a vidually structured manhood, capable of appropriating the Holy Spirit in its entirety; therefore, in its transfusion, it was segregated and disposed in parts, to forms adapted to the reception of the parts, each part maintaining, to every other, the same relation (though committed to various forms in the flesh) that it did while inhering in its primitive structure.

The causes operative to effect the dissolution of the organic form in which resided the divine nature, who constituted the image of the invisible God, primarily inhered in Jesus, coöperatively with the secondary causes inhering with those, on the one hand, who loved the Lord Jesus, and, on the other, with those who hated him.

There were two things the Lord desired supremely; one was to be absolutely conjoined to the Father, who dwelt in him as the soul dwells in the body; the other was to impart truth and life to the world. The intensity of these two attractions was the supreme factor among the causes of His dissolution, in what has been denominated the Lord's translation. Another factor was comprised in the focalization in Him of the hatred of his enemies. The love of His Apostles and Disciples also constituted one of the supreme factors among the causes which were operative to effect the metamorphosis. It was the unity of His supreme desires with the influx and focalization of the potencies named, which engendered the spiritual substance of the incorruptible dissolution of the Lord's visible structure. This combination of fluences comprised the aggregate cause of the fire which dissolved His form and reduced it to spiritual substance called the Holy Spirit, by which his structure was transmitted to the church comprising the earth or ground, in which the Holy Spirit or Word was planted or sown.

The Lord's crucifixion on the two pieces of wood was a symbol or figure of that crossing or crucifixion of the two natures, the divine and the human, in which the body of the Lord Jesus, the express image of the invisible God, was assimilated to sinful flesh. The Holy Spirit, which was the substance of the Lord's body, by its descent into the sensual manhood, began a retrograde metamorphosis by which the literal flesh of Christ, through the declension of the church, was corrupted and thus "made to be sin," that through the crucifixion or union of the two natures, the divine as manifest in Jesus, and the human as existing in the church, the church might (by a progressive metamorphosis) finally assume the flesh of Christ in the resurrection at the last day.

If the Lord's crucifixion was a figure of the blending of the divine with the sensual nature of man, to redeem the sensual from its sensualism, thence from death, so his burial in the tomb of Joseph was a symbol of the

deposition of his body through the operation of the Holy Spirit, which was that body in its dissolution.

The Lord's body after his crucifixion was laid in Joseph's tomb. This was a symbol of the transmission of the Holy Spirit through the channels appointed to convey that Spirit to the Gentiles who, as already stated, comprised the peoples with whom the seed of Joseph, Ephraim, and Manasseh had been infiltrated.

The birthright was given to Joseph. The birthright in the type was the final possession of the land of Canaan by the posterity of Abraham. The possession of this land simply prefigured the final inheritance of the body by the Spirit, the body of inheritance; that is, the new church or earth wherein dwelleth righteousness. Christ being the righteousness of the new body, it might correctly be stated, wherein dwelleth Christ. This new body, or the birthright, was to come through the line of Joseph's posterity, and especially through Ephraim, upon whom the promise was to descend that he should become the fulness of the Gentile,—*melo hagoyim*.

"Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these? Say unto them, thus saith the Lord God; behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes.

"And say unto them, thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." (Ezekiel xxxvii: 16-22.)

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen [Gentiles, *goyim*] shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." (Ezekiel xxxvii: 26-28.)

By reading the verses preceding the ones above quoted, it will be noticed that the union of the two sticks will follow the resurrection, for the eleventh, twelfth, and thirteenth verses of Ezekiel xxxvii are as follows:

"Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves."

There can be no doubt that the stick (Hebrew, *ets*) of Judah was Jesus. This stick was to unite with Joseph through Ephraim. I have shown that Ephraim was to be the head of the Gentiles, and that his posterity was to be Gentile, through the infiltration of Ephraim through mixed propagation.

In the dissolution of the body of Jesus, and the transmission of its product (the Holy Spirit) to the Gentiles, I have shown by what process the Lord began his descent into the sensual human race and heart. By this descent the flesh of Christ, that is, the Lord's literal body, the Word, became adulterated through the sensual nature into which it entered, and thence descended into the mortal state of man, into death and hell, whence he (the Lord) must come, in his deliverance of his people from the grave.

"I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be King over them, and they shall have one Shepherd." (Ezekiel xxxvii: 23, 24.)

By reading the entire 37th chapter of Ezekiel, it will be seen that the Shepherd here promised, whom the Lord calls David his servant, is the Shepherd to the Gentiles. That this Shepherd is the united stick of Judah and Joseph, in fulfilment of the blessing upon Joseph and Ephraim, is clearly set forth. By comparing the 37th chapter of Ezekiel with the 48th and 49th chapters of Genesis, noting especially the blessing of Jacob upon Ephraim (Gen. xlviii: 13-22), and his blessing upon Joseph (Gen. xlix: 22-36), it will be seen that the prophet has a clear conception of the divine purpose and plan regarding Joseph's posterity. He perceives the method by which the Lord will accomplish his design to make the Gentile world, the seed of Abraham, through Judah, to bring forth the spiritual and indwelling man; and, through Joseph, to bring forth, in the Gentile world—the land of Canaan, the body of the resurrection, even the birthright promised to Joseph.

In Genesis xlix: 24, it is expressly declared concerning Joseph: "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the Stone of Israel.)"

As Ephraim, according to the divine purpose, was to become the head of the Gentiles, or as it is expressed in Jacob's blessing, his seed shall become *melo ha-goyim*, the fulness of the Gentiles, through him and his posterity was to be accomplished the fulfilment of Jacob's great blessing upon Joseph, that from him, or

through the line of his posterity, was to come "the Shepherd, the Stone of Israel." The advent of Jesus the Christ more than nineteen hundred years ago, did not fulfil this, for he came, not through or from Joseph, but from Judah.

Daniel's prophecy, or the time given to Daniel by the angel, as the period of time to elapse before the end of the vision, was 2300 days. The period was to be the limitation of the Gentile times, and has been shown to signify 2300 years, and to terminate in 1839. God's pleasure was not consummated in the mission of Jesus, until that mission should culminate in the resurrection of the dead,—the work which the Lord Jesus came to effect. In the resurrection of the dead, at the coming of the great Shepherd of the Gentiles, the great Physician of soul and body, the Lord performs or completes his pleasure; for then will be fulfilled that for which the Saviour of the world died.

The Scriptures are most ample in their differentiations. The distinctions between Judah and Joseph are clearly defined, their diverse functions specified, and the channels of their posterities are made definitely conspicuous. The prophecies pointing to Jesus clearly define him as the Rod, the true Vine, fulfilling in his office the prophecies regarding the Rod or Vine, and not those pertaining to the BRANCH, which as clearly indicate the "second coming," as those pertaining to the Rod or Vine do the advent of Jesus.

While the Bible has so clearly outlined the channels through which the Lord was to appear to Jew and Gentile, and pointed so definitely to the events marking his career in his first coming, it is still more explicit in its indications as pertaining to his second coming at the fulness of Gentile times, and through the Gentile channel of the posterity of Joseph, the seed of Ephraim.

Of Joseph it is declared: "From thence is the Shepherd, the Stone of Israel;" and Isaiah confirms the prophecy by pointing to the Shepherd of the Gentiles in such a way as to leave no doubt in the minds of those who shall constitute the firstfruits of the resurrection, as to whom the prophecies signed.

In the eleventh chapter of Isaiah, the distinction made between the Rod and the BRANCH is perspicuous and emphatic. The Rod is declared to come out of the stem of Jesse, while the BRANCH is to grow out of his roots. By reading the entire eleventh chapter, it will be seen that the prophet is predicting the final coming of the Lord at that time when the Shepherd of the Gentiles comes in the culmination of Gentile times, for it is declared: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it [him] shall the Gentiles seek: and his rest shall be glorious." (Isaiah xi: 10.)

And if we inquire of the prophet, in what day? He answers us in the eleventh verse: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people." Hence it is at His second coming, when the remnant shall be gathered. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel,



and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Here, the prophet points to the time when Ephraim and Judah shall be reunited through the office of the root of Jesse, the BRANCH, who is to stand as an ensign (Sign) for the people. "And there shall be a highway for the remnant of His people, which shall be left, from Assyria [where Joseph's posterity, with the ten tribes, were taken]; like as it was to Israel in the day that he came up out of the land of Egypt."

(To be continued.)

## The Koreshan System of Cosmogony

### Foreword

By KORESH

[With this issue we begin a series of articles from the writings of KORESH, on the Koreshan System of Cosmogony. Undoubtedly, every student of the Koreshan Cult has observed that a good sized book on Cosmogony could be compiled from the various articles on Cosmogony, as they were given by the pen of the illuminated Author, KORESH.—A. W.]

THE AUTHOR of the Koreshan System of Universal Cosmogony (upon the basis of the law of comparative analogy) announced, in 1870, the discovery of the cosmogonic form, which he then declared to be cellular; the surface of the earth being concave, with a curvature of about eight inches to the mile. This rate of curvature would give a diameter of eight thousand, and a circumference of twenty-five thousand miles. Applying the common laws and principles of optics, with perspective foreshortening, all the phenomena of appearances in optical illusion were scientifically accounted for, and the earth optically demonstrated to be concave, although visual appearances seemed to indicate the contrary.

Upon the assumption that the surface of the earth is convex, there has been predicated that prodigious fallacy, the Copernican system, which, according to the admission of its most enthusiastic advocates and adherents, does not contain a single positive proof of scientific accuracy.

"When we consider that the advocates of the earth's stationary position can account for and explain the celestial phenomena as accurately, to their own thinking, as we can to ours, in addition to which they have the evidences of their senses, which we have not, and Scriptures and facts in their favor, which we have not, it is not without some show of reason that they maintain the superiority of their system. Whereas, we must be content, at present, to take for granted the truth of the hypothesis of the earth's motion for one thing. We shall never, indeed, arrive at a time when we shall be able to pronounce it absolutely proved to be true. The nature of the subject excludes such a possibility. However perfect our theory may appear, in our estimation, and however satisfactorily the Newtonian hypothesis may seem to account for all celestial phenomena, yet we are here compelled to admit the astounding truth, that if our premise be disputed and our facts challenged, the whole range of astronomy does not contain the proofs of its own accuracy. Startling as this announcement may appear, it is nevertheless true; and astronomy would indeed be helpless, were it not for the implied approval of those whose authority is considered a guarantee of its truth. Should this sole refuge fail us, all our arguments, all our observations, all our boasted

accuracy would be useless, and the whole science of modern astronomy must fall to the ground!"—*Dr. Woodhouse, Astronomer, Cambridge, Eng.*

Let no one, "so far as hypotheses are concerned, expect anything certain from astronomy, since that science can afford nothing of the kind. The hypothesis of the terrestrial motion of the earth was nothing but an hypothesis, valuable only so far as it explained phenomena, and not to be considered with reference to absolute truth."—*Copernicus, Founder of Modern Astronomy.*

"In whatever way or manner may have occurred this business, I must still say that I curse this modern theory of cosmogony (the Copernican system), and hope that perchance there may appear in due time some scientist of genius who will pick up courage to upset this universally disseminated delirium of lunatics."—*Von Goethe.*

The alchemico-organic cosmos (the physical universe) is the ultimate and therefore the most outward expression of creative power. It is the language of causation manifest in the form of symbolism. Given a knowledge of this form with its function, the cause is necessarily disclosed.

Deity, if this be the term employed to designate the Supreme Source of being and activity, cannot be comprehended until the structure and function of the universe are absolutely known; hence mankind is ignorant of God until his handiwork is accurately deciphered. Yet to know God, who, though unknown by the world, is not unknowable, is the supreme demand of all intellectual research and development.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." (Rom. i: 20.)

"Who hath measured the waters in the hollow [concavity] of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance?" (Isa. xl: 12.)

"Where wast thou when I laid the foundations of the earth? \* \* Who hath laid the measures thereof? \* \* or who hath stretched the line upon it?" (Job xxxviii: 4, 5.)

The "man with a measuring line in his hand," who "stood upon a wall made by a plumbline, with a plumbline in his hand." "He stood, and measured the earth." (Zech. ii: 1; Amos vii: 7; Hab. iii: 6.)

If we accept the logical deduction of the fallacious Copernican system of astronomy, we conclude the universe to be illimitable and incomprehensible, and its cause equally so; therefore, not only would the universe be forever beyond the reach of the intellectual perspective of human aspiration and effort, but God himself would be beyond the pale of our conception, and therefore beyond our adoration.

The Koreshan Cosmogony reduces the universe to proportionate limits, and its cause within the comprehension of the human mind. It demonstrates the possibility of the attainment of man to his supreme inheritance, the ultimate dominion of the universe, thus restoring him to the acme of exaltation,—the throne of the Eternal, whence he had his origin.

Embraced in the system of which the external cosmic form is the mere outward cell, is its correspondent, the macrocosmic or Grand Man. Outwardly, this is the visible humanity in the process of development toward a perfected state, not yet approached only as it was attained to in the Lord Christ, its germinal beginning, the firstfruits of the perfected genus.

The alchemico-organic cell is definitely structured.

It is the egg from which the human macrocosm attains its incubation; hence when humanity reaches its organic shape it must assume the correspondential organism. Therefore, if we know universal form as it obtains in the alchemico-organic cosmos, we can render the language of this form into that of the legitimate structure of society; for one is the pattern of the other. Its functions and activities can also be readily translated into the language of societal functions and activities.

Genuine societal fellowship will finally become a structured and composite unity, evolved through the application of intellectual potency and direction. It will become the anthropomorphic counterpart of the alchemico-organic (physical) world. A knowledge of the structure and function of the alchemico-organic cosmos constitutes the basis of a structured theology, which is essential to the organic unity and perpetuity of the human race.

It does not follow, because a fallacious theological system has maintained the world in a state of offensive and defensive belligerency, anarchy, and chaos, that a true knowledge of God and his relation to man and man's relations to him, is not essential to genuine human perfection and happiness. In the emphasis of the contrast, regarding the end to be attained, between the genuine and the fallacious system of cosmogony (the Koreshan and the Copernican), we insist that all the labor of investigation, the time, and the wealth expended in the Copernican fallacy have no specific purpose.

Why do we care to know whether the earth moves or is stationary? If the universe be illimitable, it is equally incomprehensible. Why, then, should humanity waste its potencies in the investigation of that which it has already pronounced incomprehensible, unknown, unthinkable, because illimitable? We sought to know the exact form of the universe, because we knew it to be the language of cause; and knowing the *effect*, we assured ourselves of the *cause*, that through conscious knowledge we might enter into and become its power.

The interest of the Koreshan mind in the acquisition of universal knowledge, resides in the fact that through it we become intellectually instrumental in the organization of the social fabric, and thus acquire social and individual perfection, thence universal and individual immortality. We learn to know of the form and function of the alchemico-organic cosmos, that we may insure the construction of the organo-vital cosmic organism.

The perfection of the individual structure depends upon the perfection of the Grand Man. The perfection of the human macrocosm (the Grand Man) depends upon the application of a few fundamental principles, revolutionary and sweeping in their influence. The principles of equilibrium are as essential to the institution and perpetuity of human happiness as they are to the eternal stability of the cosmic structure, the basis of which knowledge is found in the shape of the surface of the earth as geometrically confirmed in the application of the Rectilineator.

As the astral nucleus of the alchemico-organic cosmos is so related in form and function to the circumference containing it, as to receive the convergence of all energies \* [substances], and radiate them equitably to all parts of the cosmic structure; and as the heart of the vital body, the seat of the commerce of the body, is the center of collection and distribution, hence society must be so organically structured as to be able to collect and distribute the products of Nature, coupled with industry and sustained by the application of economic law. The attainment of a knowledge of this law is founded upon a knowledge of the alchemico-organic cosmos.

It is so vastly important, in view of all these facts, for the world to possess a knowledge of the contour of the earth's surface, that we devoted the work of many months to mechanical application, for the purpose of giving to the world some simple mechanical proofs of what we have known and taught for nearly thirty years.

Man's knowledge of man is his knowledge of God; not man as he is in his segregate state, but as he will be when the two forms (male and female) unite in the integralism of his biunity, of which the Son of God was the archetype. The Lord was Jehovah manifest in his human perfection. To know the Lord Christ absolutely, is to be in the consciousness of Deity; and to become like him is to sit upon the throne of his glory. This knowledge is so related to the structured alchemico-organic macrocosm, that to know of the earth's concavity and its relation to universal form, is to know God; while to believe in the earth's convexity is to deny him and all his works. All that is opposed to Koreshanity is antichrist.

(To be continued.)

\* In many instances, in the Koreshan literature, where the word "energy" or "energies" is used, KORESH uses it in an accommodative sense; that is, as used by the so called "scientists;" for he plainly states in his writings: "Energy, though a so called scientific term, is not strictly a correct use of language, because where energy [spirit-substance] ceases to be kinetic (in motion), it has been deposited as matter." In another instance, KORESH illustrates this subject thus: "A horse at rest, with a certain capacity or power for work, differs from the same horse when he is working." Thus, when the horse is at rest, while in harness, he represents a capacity or power for work. This we call force. But when the same horse is drawing the load, we say he is in work; that is, he is putting his "energy" in activity. Mark! The activities of the brain and the universe, as pertaining both to spirit and matter, whether vital or non-vital, are designated by the word "energy." But when spirit and matter, both of brain and the universe, are at rest, we designate the non-activity by the term "force." With this understanding of the terms "energy" and "force," we can readily comprehend the further explanation, by KORESH, as given below.—A. W.

Energy is not a substance, but simply the *work* of the two qualities which could not engage in work were there not two constant states of the two. The term energy applies equally to matter and spirit. Matter and spirit, or matter and its essence, could not be active but through their relationship; and both are active by virtue of their conjoined effort as counterparts in the processes of the perpetuity of creation. The term energy means *in work*; when matter is active it is in work, and the phenomenon of motion is the energy of matter. When its coördinate spirit or essence is in motion it is in work; therefore, we have the in-work or the energy of spirit. It requires these three to constitute a constantly active primate cycle of being.—Koresh in *Flaming Sword*, Vol. VII, No. 16.

## True Christianity Is True Communism

[From the Writings of KORESH.]

**T**HE ORDINARY man of the world, who, pursuing the common and approved business methods of the day, has accumulated a small fortune and thus lives comfortably with his family, and enjoys the social position that his means and his conformity to the conventionalisms of the time and place favor, finds little opportunity to interest himself with the circumstances from which proceed the growing discontentments of the turbulent, laboring, downtrodden humanity.

The honored church deacon, who constitutes the strength and pillar of the church, in proportion to his willingness and ability to support a fashionable and expensive pew, who stands as a merchant, perhaps, behind his counter and deals out fiction with his goods, has grown so insidiously into the principal factor of his calling, namely, deception, that it scarcely occurs to him that his business, when successful, must be and is conducted in open violation of the principle, "thou shalt love thy neighbor as thyself."

Business and religion, on the competitive basis, have about as much affinity as oil and water, and mix equally well. Or, to state the case with a little more emphasis, competitism is the bane of religious life; and the man who has some honesty and a good deal of the genuine religious fervor, has no show for a successful encounter with the sharp business man of the world. We say genuine religious fervor. By this we mean the religion of Jesus the Lord; an article long since obsolete even in the church.

The religion of Jesus was that of pure and unadulterated communism, not the blood-thirsty and spurious kind of the antichristian, French Revolution pattern, nor the more modern—that of irreligious socialism.

The husbandman sowed good seed in his field. He did this by planting true socialism. "While men slept" (during the dark ages) an enemy sowed tares in the same field. The field was the church, to continue during the age. As the genuine grain ripens, coming to maturity, the tares are also conspicuous, and the likeness is so deceptive that if the tares are pulled up before the harvest is ripe, the wheat may be taken for the tares. For this reason the separation is not to occur until the last act in the process of ripening matures.

The honest, active, and intelligent man has no opportunity, no scope, allowed to his ability for enterprise. Enterprise means competitism, and competitism means robbery. This is the mildest possible word for it. Jesus knew this, and therefore introduced the opposite system. Communism is right, or the Christian system is wrong. Many are opening their eyes to the fact that true Christianity is true communism. The great battle of Armageddon will be fought on this basis. The progress of the impending revolution, and the demarkation between Christ and antichrist, will define itself unmistakably as communistic and competitive.

"Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven," were the words of Jesus to the young man who asked of him the way

to obtain eternal life. Place your possessions in one common purse, was the direction given to the twelve foundations of the Lord's kingdom. Sell all your possessions and bring the price of the things that you sell, and lay it at the foot of the altar of sacrifice, was the voice of the Holy Spirit, the testimony of the Lord's power with men.

The church declined, as was declared of it. There must come a falling away first, and with the declension went Christianity. Reared upon the ruins of the early church was the pago-christian system, with all the abominations of the temple desecrators. The church today is an abomination. Its stench ascends, and is offensive in the nostrils of Jehovah, until his threatened visitation of wrath hangs portentous over the doomed Babylon, holding in vassalage the kingdom struggling for deliverance.

The only hope of the honest man is the speedy introduction of the communistic, and the overthrow of the competitive system of activity. In one is the key-stone of life; in the other is the impulse to corruption.

## The "New Name"

(From the Writings of KORESH)

**D**URING the Christian dispensation the Lord has been worshiped under the name of Jesus the Christ. The Lord comes again in this age, to initiate the Koreshan dispensation. The Christian dispensation continued during the passage of the sign Aries or Ram through the Zodiacal constellation Pisces or Fishes. The Koreshan dispensation will continue during the passage of the sign Aries through the constellation Aquarius or Water-carrier.

The Lord God comes to this age through the personality of the divine choice, to whom is given the power to overcome. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

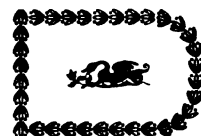
Some man will come who has power to overcome all falses and evils in himself. In the process of overcoming, the name of God will be written upon him; the name of the city of God will be written upon him; and the new name of God will be written upon him. That new name is CYRUS. Isaiah has declared him to be the Anointed one, to fulfil all God's pleasure. This new name will take the place of the old one, and future generations will celebrate the birth of CYRUS as the day of the inauguration of the new era, the Koreshan dispensation.

Koreshanity involves not merely the confession of a principle upon which all its adherents may unite, but the confession of a tangible personality, who must embody that principle with its concomitant train of organic potencies, with possibility to organize and formulate society into a constructive unity.



# The Indicia of Human Progress

BERTHALDINE, MATRONA



## SYMBOL OF THE DIVINE KINGDOM

*The System of Koreshan Universology  
the Demonstrator of Divine Truth*



THE LATE Wm. T. Stead, after one of his visits to the United States, favored the English speaking public with a book entitled "If Christ should come to Chicago." About the same time a man with more Messianic credentials than have ever been vouchsafed to a Messianic claimant since the days of the Lord Jesus, appeared in Chicago, declaring a system of Universology which he had undertaken to demonstrate to be the truth. When we say "the truth," we mean such an involution of all truth as would reduce it to those weightier matters of the law of universal life, to be reached only by the use of those keys of knowledge of which the people had been deprived.

Custodians long false in doctrine and life, to their primary knowledge of God as Jehovah, the Man, had, Jesus declared, taken away the keys of knowledge. They had ejected them from their educational system they had made void the law by traditions of men, exacting little but superficiality, such as public alms-giving, broad phylacteries, and tithing of the "mint, anise, and cummin." Such men rejoiced to see the money-changers and their tables conspicuous in the temple. They enjoyed the door mat fawning of grateful beggars, and the flatteries of the richer hypocrites. The Lord Jesus foretold the fate of Jerusalem because of these conditions, which blinded the people to his Messianic qualifications. The masses of the blinded shared the fate of the city and its blind leaders.

Chicago and hundreds of kindred cities have just lived through a sweeping epidemic of good-fellow service of the poor, called most Christian giving. Thousands and thousands of hungry little stomachs have been filled, for at least once in a year, with the "good things of life" in the food line. Thousands of little hands have been filled with toys long coveted. A glow of the Christmas spirit, like a hectic flush on a consumptive old man, has made this world, in a dim light, look positively young and handsome.

Just why so many thousands of families of young and old, need the mercies of thousands of good-fellows to mitigate for one day their miseries, due to poverty, Christmas is not considered an appropriate time to declare. The whys would destroy the joyous Christmas spirit anticipated from year to year, as a foretaste of the heaven we go to when we die. The whys are not hard to determine in Koreshan sunshine, nor the how to end them. The hardest job revealed is to let patience have her perfect work. If there is no wisdom like the wisdom of experience, and time for all the experiences that each member of a world needs, is allotted him, each member has to just wait on the Lord as manifest in the order of law. He must wait till every man in his

own order is ripe to receive the seal of God in his forehead.

The temple of the new order cannot be built till every living stone is ready to be adjusted to the chief corner-stone. The divine kingdom in earth has its most appropriate symbol in the bee kingdom, a kingdom of industrial uses, whose common weal or wealth is represented by its queen. That potency which brings every industrial to his birth in the bee kingdom is the embodiment of a life sacrificed to give life to many, to bring many sons to glory, through the only form of organization that can serve all as a matrix for their regeneration.

The queen, when life obtains, is the visible Lord of the hive, its Holy of holies, because of the life involved to give life. With the sacrificed life she has become identified, though hitherto she may have lain among the pots of the Lord's house. His sacrifice exalts that which was once common and unclean, to preëminence among all who would share the common life of the divine kingdom in earth.

Righteously or scientifically organized industry for the common weal brings, as in the bee hive, such a store of wealth that the maintenance of the imperial center of universal adjustment, in power and great glory, is a mere bagatelle not to be considered in the midst of universal superabundance. So taught the greatest of prophets in his portrayal of the coming kingdom of divine uses, the industrial commonwealth, requiring for its perpetuity, as a social theocracy, a queen as its centerpiece, through whom the most excellent glory of the Lord might be revealed.

The most constructive and gestative potencies of the universe take the feminine form for their best self-expression in revealing the hitherto occulted powers and glories of the Lord. Visible as a man among men,—of this age, a prophet, priest, and king to those who had eyes to see, and ears to hear, the Messiah of this age was interiorly a woman among women. From them he gathered a psychic potency, the florescence of the life to come, equipping him for the exercise of a power to live again, though dead, and make alive with his quickening powers all that are in their graves. All are in their graves who have mortal bodies, consigned to the earth, generation after generation, as dust to dust.

The Holy Spirit in its insanguinate degree, the blood of the new covenant, is the Spirit of truth, the spirit of the Scientist. This can only live again in the flesh, to transform it to the flesh of Jehovah, as we prove receptive to its scientific behests. These are now on record as the science of the law.

What is more, the Prophet has declared that science as doctrine (the Holy City) cannot descend, save as a people and a place are made ready for her reception. They must be made ready in harmony with the laws of

divine order obtaining in the life of the Lord, whose bride was central when he was circumferential. When he is central, she must be circumferential.

"The New Jerusalem cannot descend from her state of heavenly order and perfection, with her laws of organic construction, except as she finds a corresponding tendency to order in the body preparing for her reception as she precipitates."

Mr. Stead did not find Chicago a holy city. He did not find any holy cities in England or America. He found the golden calf worship dominant everywhere. He was a man of fine aspirations, a lover of the Lord, who believed in his coming to inherit the earth. It seems almost time for some of the lovers of the Lord's appearing and kingdom to want to build a really holy city, as to its fundamentals of law and order. The Science of the Rock, to whom the keys were given, has restored the fundamentals; it remains for his many hands to proceed with the building in the assurance of a scientific faith that he will be in it at the rejoicing of the final covenant.

## "Lo, I Am With You Alway"

**A**T THIS midwinter season of the year, the world's great flood of periodical literature is teeming with devout and poetic allusions to the birth of the infant Jesus. The world has been taught that he was born of the Virgin Mary, in the town of Bethlehem, and was of such humble origin that his first resting-place was in a manger of a stable. The sacred Scriptures have also taught that Jesus came down from above, while all the rest of humanity came up from beneath. Koreshan Science sheds the true light on the facts relating to the birth and life of Jesus. He was called Jesus (and was Jehovah) because born to be the Savior of the world, and the reproducer of the life of the universe. Koreshanity gives a rational view of how Jesus, though born of a virgin, came down from above. In substance, the answer is found in one of the Biblical records of His genealogy.

This genealogy tells us that he was a direct descendant of Adam, who was created like himself, a Son of God; that is, Adam before the fall was of the God race, a race in the biune state, male and female in one form, and above the ordinary mortal, corruptible human. Such a race rules and reigns in the earth once in twenty-four thousand years, and it is about time for it to re-appear. The Lord Jesus had his divine origin in that God race, and was holy seed, to be planted for its re-appearance in the world, in its harvest number, a hundred and twenty-four-thousand strong.

Endless have been the disputes as to how Jesus could have been born of a virgin. The descent and rising again of the God race provide for this. The bee kingdom, a type of the divine kingdom in earth, reveals the law of psychic impregnation as operative in that domain. This fact of the law being operative in one domain, makes parthenogenesis in a higher domain conceivable and understandable. But, you may say, the Lord not only said that he came down from heaven, but was

then, while speaking, in heaven. If heaven is a state of divine human perfection, and all who attain that state constitute a kingdom and dominion of a higher order than the mortal or dying human, and Jesus had reproduced himself from that prehistoric state, to that state again in earth, then his saying is easily understood.

The Lord Jesus fell, as a man, as did Adam of the God race. Divine knowledge enabled Him to dissolve his body to Holy Spirit, the seminal essence of Deity, and as such to plant himself, that lower orders of men might be begotten of God, and through the required number of embodiments (for the wisdom of experience) attain ability to receive the science of the laws of universal life, and walking in the light of them, do his commandments and have right to eat of the Tree of Life and live.

Jesus, when in his own flesh, said: "There is none that doeth good, no not one." Rather hard on people who were giving alms, doing no end of missionary work, and making long prayers, wasn't He? You see, He had quite a different idea from the common pious mortal, of what constituted being and doing good. Jesus could never call the competitive system good, for it was hell-born, worshiped the golden calf, and had filled his Father's house with money-changers, and made it a den of thieves. He got very demonstrative, and some would say fanatical, when he walked into the temple and illustrated what he thought about it.

In these days of calling good, evil, and evil, good, almost universally, nearly all Christendom calls the competitive system good. If the same Holy Spirit should get hold of the modern Christian church to which Pierpont Morgan and John D. belong, that got hold of those waiting on the Lord at Pentecost time, nineteen hundred years ago, no one would howl long for a fair share of the wealth of this country, for the Nation would be a great industrial commonwealth, or Social Theocracy, shouting hosannas to the Lord, as their deliverer from evil.

Jesus said his kingdom was not of this world, or age, just now ending, but of one to follow, whose Sign was the Water-carrier, a man to be followed, in the preparation of the final eating-place of God and man, when the marriage-supper of the Lamb is come, and his Bride, an elect church, has made herself ready. This is a very good time of the year to think a great deal about just exactly what Jesus did do and teach, and lead humanity to expect at this end of the age of Pisces, commonly called the Christian era.

The Almighty has his sowing and harvest time, for the perpetuity of his own divine Motherhood and immortal manhood, and he just as rationally fulfils the laws of their being, as does a good farmer, to fulfil those essential to raising his crops from season to season. In the progress of the ages, from glory unto glory, each age requires its specific manifestation of the central mind, i. e., its Christos or one anointed by the central mind. Every age has its supreme need thus met. In the order of law, however, when the Messiah comes, he is at first recognized by but a prepared few, of an obscure order,



not of those among the high and mighty of the time. These few are called and chosen to become his Apostles, and constitute a school of minor prophets.

All races, also, have their times and turns of being served by Messianic manifestations suited to their genius and degree of development. Such a suitable Messianic manifestation recently appeared in the United States, as the promised Sign unto the Gentiles, to whom St. Paul said the Spirit of the Lord had turned, in his day. The American Messiah fulfilled the prophecy concerning one who should be born of mortal parentage, in his coming up from beneath naturally, as well as down from above, as to his interior life. He was one whose father's name should be, and was, Jesse, and he was sire-named CYRUS, as the Shepherd from Joseph, the Stone of Israel, for Israel's final restoration to the divine kingdom in earth, should be named. Through CYRUS as his Messenger, the Lord Jesus, or Jehovah, has promised to perform *all* his divine pleasure. As the judge of all the earth, He found CYRUS to be the one righteous BRANCH of the tree of knowledge of good and evil. Therefore, in him he became the promised Elijah the Prophet, the foretold Restorer of all things, on the firm foundation of eternal truth. His disciples, therefore, say to the world: "Hear ye Him." Ere long he will say, "I am he that was dead, and am alive forevermore," and now "though dead he yet speaketh."

### The True Eugenics

**A**MONG the very good and significant ideas of a plain country-woman, in the December *Ladies' Home Journal*, we find this: "Perhaps we make too much of the sacred privacy of the home. We are living just now at the very limit of individualism. The pendulum is about to swing. Selfishness has reached flood tide; the people of the world must face their brotherhood, whether they will or no; and shall not the home face its relation to other homes, and its own culpability to the charge of selfishness, which is individualism gone to seed?"

It is mortal individualism gone to about the limit of its moral degeneracy. Individualism is the undivided state of male and female potencies, so at rest from their labors of sensual procreation as to be satisfied with the biune image and likeness of God throughout the great Sabbath, in which the Almighty finds rest in his temple of the divine brotherhood. Because of this approaching rest for the people of God, the sacred privacy of their mortal family relationships is a thing that must and will be broken up, and home life of the highest type be reestablished scientifically on the university or coöperative industrial basis the Almighty has provided for the lasting unity of church and state.

The Lord Jesus Christ clearly indicated in his fellowship with his Apostles, the character of human relationships he most highly esteemed. For the satisfactions of the mortal family life he substituted those of his age-lasting Ecclesia and future kingdom. A brotherhood was foretold, in which every member should be like

Himself, an immortal. Every member should be a king and a priest unto God. In every forehead His Father's name should be written. The forehead is the seat of the most discriminating of the intellectual faculties, by which men may discriminate and know the truth, and are thus enabled to apply their hearts unto wisdom, whose right it is to give life to all who know to delight in and do the will of God, manifest in the Lord.

Like protection as the policy of a formulating nation, family life of mortals has had its divine uses, and most diabolic abuses. When we read in a Chicago paper that in one court, one hundred divorce cases were disposed of in two hours, and that all the divorces were legitimately granted, one begins to think there must be something pretty rotten in the foundations of our "sacred" private home. Then when we read the results of the investigations of our civic vice commissioners, and are informed that they think it safe to state that about seventy per cent of the rising generation are diseased in consequence of their own, or their inherited consequences of sex immoralities, the Biblical statement, "except those days be shortened, there should be no flesh saved," is easily understood.

Added to this form of race suicide, as it is called, we have institutions by the hundred, filled with degenerates of all varieties, plus foundlings innumerable. Get right down to a critical examination of the ordinary form of ecclesiastical marriage ceremony, and it will be found to be almost an exact copy of the curse upon the woman, recorded in Genesis.

The same reliable old Bible foretells a time when there shall be no more curse. No more curse on commerce, as now fulfilled by the money-power; no more curse upon labor, as now fulfilled by wage slavery; no more curse upon the woman, as now enforced by male dominion, commercial iniquity, and dire ignorance of the law of immortal manhood, divine marriage, and immaculate motherhood. These curses end where reigns the science of the Decalogue in the hearts of men and women. The reign of science is for the the conservation of the true life of the universe, and the only safe preventive of all forms of race suicide.

"Marriages are made in heaven." This familiar statement is true from a scientific standpoint, but the present wicked and adulterous generation is not scientific, and its marriages, falsely called divine, are made in hades and are too often shockingly hellish. They are seen, when scientifically considered from the standpoint of genuine Christianity, to be mere forms of legalized consortism. The usual ceremonial statements used to effect the public recognition of their legality, are practically confirmations of the statement of the curse which followed the dissolution and fall of the man made in God's image and likeness, and ended the Edenic conditions of the divine or heavenly marriage in earth.

The most circumferential man is the woman, or womb-man, the divine or universal Motherhood.



# For the Younger Minds

Bertha M. Boomer

## KORESHAN COSMOGONY FOR JUNIORS

*The Inside Theory of the Cellular World  
Agrees With the Language of the Bible*

**T**HE BIBLE by many is called an unscientific work, because it does not agree with the cosmogony taught today. It hardly seems credible that a writing inspired by the highest source of mentality known, should be discordant with the facts concerning Nature—all natural things having emanated from the same source. A complete acceptance of the Bible's presentation of cosmogony cannot exist in the mind of one accepting the Copernican system of cosmogony as the true interpretation of Nature, without a dire contradiction arising between the two. There is something emphatically in error. Is the Bible or modern science correct?

The Bible is written in the language of symbolism, which may be translated into the celestial, spiritual, natural, and physical degrees. It uses such astronomical terms as earth, sun, moon, stars, etc. These terms may be applied to the physical universe, or to the forms and functions of the human world in the divine economy. They correspond so absolutely, that one serves to interpret the other. It is quite impossible to understand the meaning of the symbolic language of the Bible without comprehending the true character of the symbols. A correct knowledge of the universe, therefore, is essential to a perfect interpretation of the Bible as a spiritual work.

The probabilities are that the Bible and Nature, having a common origin, are coördinate expressions of that mind; and a cosmogony out of harmony with the Bible would necessarily be an erroneous interpretation of Nature. Why should the discrepancy between the science of Nature (portrayed in various passages in the Bible) and modern science, cause Christians to accept the latter implicitly, and question the accuracy of the science of the Bible? Its premise is not questioned, but the Bible is pronounced unscientific.

A cosmogony that can demonstrate its premise mechanically, or through its agreement with known laws of Nature, or by its adherence to the cosmogony of the work generally conceded to be divinely inspired, deserves at least a little consideration. By the projection of a perfectly straight line upon a level plane of the earth, the earth gradually curving upward toward that line, a concave character of the surface rather than a convex one is mechanically demonstrated. This experiment was made successfully, and should be repeated in all parts of the cellular globe, to prove this fact conclusively to the minds that can best comprehend mechanically demonstrated truths.

To minds gifted with the ability to understand, through an application of the natural philosophy of the thing, there are innumerable and irrefutable arguments concerning the cellular form of the universe. The simple fact that all life is cellular, and that it is generated within the cell, is convincing; for the universe has life, therefore, universal life must be cellular, or generated within a cell.

Another convincing axiom is that concerning limitation. "Form is a fundamental property of existence; therefore, that which has no form has no existence. Limitation is a property of form. The universe has existence, therefore it has form, hence it has limitation." Whether the Bible proves a thoroughly scientific cosmogony to be correct, or a thoroughly scientific cosmogony proves the Bible to be correct, is of little consequence to those who maintain that the author of Nature and the Bible are one; but that there should be an absolute agreement between the two is imperative to them.

Imagine Joshua standing upon an earth revolving at the rate of sixteen miles a minute, commanding a stationary sun to stand still for a day! How much more sensible of him to stand within a stationary concave sphere, and command the sun revolving in an orbit about the heavens, to pause in its course. It seems more than likely that if the former had been the case, the phraseology used would conform to that idea. The phrase "*in earth*," has been used repeatedly in the Bible. Christ taught his followers to pray for the kingdom to come *in earth*. Christians have repeated it, but have thought out or on, not *in*.

The true science of cosmogony has vastly more to do with our social conditions, our governments, and our individual life, than is generally believed. Many say, "What difference does it make whether we live on the outside or on the inside?" It makes just the same difference that trying to open a treasure safe with the wrong combination would make. The end desired is not obtained. "A perfect knowledge of Nature affords a perfect knowledge of the cause of Nature. We know God because we can read his book."

From the account of the creation in Genesis to the end of Revelation, the phraseology of the Bible strengthens the theory of a cellular cosmos. If the Bible had been interpreted by those not blinded or influenced by preconceived ideas of cosmogony, its rendering into English would be yet more indicative of the hollow sphere theory. For instance; the visible sun, which is projected from a central one, is seen at the conjunction of our atmosphere and that of hydrogen above. It never actually rises and sets. It simply comes into view and recedes, or is obliterated—so far as our vision is concerned. Ariseth, when referring to the sun in the Bible, is from a Hebrew word, *zarach*, meaning, to burst forth. Goeth down is from *bo*, meaning to go in. The sun is referred to as a moving object in the heavens, rather than stationary, as in the case of Joshua, and in many other instances. "Swift as the sun in his course." (Apoc., Esdr. iv: 34.) "The sun \* \* \* hasteth to his place where he arose." (Eccle. i: 5.) "So the sun returned ten degrees, by which degrees it was gone down." (Isa. xxxviii: 8.)

The outer shell of the hollow sphere is composed of seven metallic and five mineral strata, on which the geologic strata are founded. These twelve constitute the firm foundations of the earth. In the Bible are found such references

as the following: "—strong foundations of the earth." (Mic. vi: 2.) "—when I laid the foundations of the earth." (Job xxxviii: 4.) "Who laid the foundations of the earth." (Psalms civ: 5.) "If heaven above can be measured, and the foundations of the earth searched out beneath—" (Jer. xxxi: 37.)

The real moon is the laminæ of the earth's shell, and what we see is a picture of these laminæ imprinted and then focalized upon a sphere of crystallic energy surrounding the heavens. There is a striking reference to the real moon in Isa. iii: 18: "Round tires like the moon."

Everything is "under the sun" in the cellular universe, for the sun is at the center. From the center all energies radiate to the circumference. The substances thus carried in solution find their static points, and become materialized substances, which in time dematerialize and levitate back to the central sun, thus supplying it with fuel. The universe is self-perpetuating. The idea of the concavity of the earth, and of substances finding their static plane, or of being weighed, is conveyed in this passage: "Who hath measured the waters in the hollow [concavity] of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Isa. xl: 12.)

The word heavens is from *shamayim*, which means heaved-up things. That is exactly what the heavens are; being of statically lighter substances than the earth, they are necessarily the heaved-up things. There are many instances in which the Bible refers to the concavity, limitation, and the inhabitability of our universe.

### The Changing Drama

English and American artists—whether painters, playwrights, or novelists—have been a little afraid of Nature almost from the beginning. Life, unveiled by ethics or not run into the conventional molds dear to the lazy-thinking public, has seemed almost indecent. This is especially true of the stage, where convention has held longer than elsewhere. Until a few years ago, both in England and America, naturalistic plays almost invariably came from abroad. There has been a great change in England during the past ten years. Ibsen was, no doubt, the original motive force, while Mr. Shaw has performed useful service as popularizer and general stirrer-up. Plays like "Strife," "Don," "Justice," "The Pigeon," were not being written in England a decade ago. Even such a popular piece as "Milestones," with its lack of "action," would scarcely have been accepted by a manager of that day.

Mr. Galsworthy, writing on "Platitudes Concerning Drama," feels that a new English drama is growing. "It is not renescent because this or that man is writing, but because of the new spirit. A spirit that is no doubt in part the gradual outcome of the impact on our home-grown art of Russian, French, and Scandinavian influences, but which in the main rises from an awakened humanity in the conscience of our time." We have a similar awakened humanity in this country, but it has scarcely as yet found expression in plays. We have light, cheerful comedies in a journalistic vein, and occasional "strong situations" of the manufactured sort; but of men who write of life as they actually see and feel it, with authority and an austere suppression of easy bids for favor and applause, who simply set down the facts, so to speak, and let them speak for themselves, we have as yet almost none. —*Collier's*.

"IN THE changing drama" a note of the character of the future drama is sounded. A recent criticism of Cosmo Hamilton's play, "The Blindness of Virtue," intimated that "it suffered as a play because it was intended as a preachment." There may be justice in the criticism, for

the perfection of the art of embodying a preachment, so to speak, into a play has only just begun. The art being young, it is naturally somewhat crude, and the play as a dramatic effort may suffer. The denouncing of plays because they reveal a truth or illustrate some facts of existence, will cease, as unjust criticism.

Of this we are sure; preachments do not suffer because they are molded into plays. Behold the seats in a theatre running a problem play nightly, and then observe the vacant pews in the churches on Sunday! The stage is becoming the pulpit, and many are looking to it, more and more, for their mental refreshment. "Peter Grimm" is a beautiful example of a play with a message, without a suggestion of preach-at-iveness about it. It simply portrays the idea of the nearness and control of our lives by the spirits of the departed, in a most convincing manner. There is no spiritual world outside of human brains. The play does not say this, but it brings the onlooker a step nearer that truth in a charming way.

The introduction of naturalistic plays containing real food for thought, does not mar the artistic possibilities of the drama. It rather assists it as an art. Mr. Warfield, in acting the part of "Peter Grimm," who first appears as a prosperous old gentleman, and then as a departed spirit, requires all the art of execution that an artist of Mr. Warfield's power can give it. As demand creates supply, there is reason to look for a rapid development of the newer drama, which will provide means of presenting many truths to the world, as well as creating a much higher art out of the present drama.

### Davy

DAVY, her knight, her dear, was dead:  
Low in dust was the silken head.

"Isn't there heaven,"

(She was but seven)

"Isn't there" (sobbing) "for dogs?" she said.

"Man is immortal, sage or fool:

Animals end, by different rule."

So had they prated

Of things created,

An hour before, in her Sunday-school.

Trusty and glad and true, who could

Match her hero of hardihood,

Rancorless, selfless,

Prideless, pelfless?—

How I should like to be half so good!

Firebrand eye and icicle nose;

Ear inwrought like a guelder-rose;

All the sweet, wavy

Beauty of Davy;—

Sad, not to answer whither it goes!

"Isn't there heaven for dogs that's dead?

God made Davy out of His head:

If he unmake him,

Doesn't He take him?

Why should He throw him away?" she said.

The birds were busy, the brook was gay,

But the little hand was in mine all day.

Nothing could bury

That infinite query:

"Davy,—would God throw him away?"

—By Louise Imogen Guiney, in *Century*.

# Light on Current Events

John S. Sargent

## ARE WE IN THE IMAGE OF GOD?

**"In the Image of God Created He Him; Male and Female Created He Them." (Gen. 1: 27.)**



LEADING minister in Miami mentioned among other things in his Thanksgiving sermon, that "we should be thankful that we are made in the image of God." Certainly we should be, were it a fact; but candor, and a desire to know and establish the truth, impel me to question that assertion. The Christian believer is too apt to accept things from tradition, authority, or long established custom, without analysis or investigation; but that will not do in this sceptical age.

All reverence for old things, for holy things, and for the Bible, is rapidly disappearing, and the man who thinks must be rationally convinced ere he accepts anybody's statement. Now, if we tell him we are in the image of God, he will say, define what you mean. If it is merely in the physical form, he won't see much in that of which to boast; he can make an image of himself of clay or stone, but there is nothing of the man there, only the mere, dead form. He will naturally brand such a claim as too superficial and inconsequential to be of any importance. If we declare that we image Him in attributes and qualities, he will say, then he is no greater than I am, or as I might be, if developed to the best there is in me. Why should I look up to, or worship, a being no greater than myself?

Oh! but He is greater; he is divine; he is holy; he is pure; he is all powerful; we are mortal, we are unholy, impure, and weak in comparison to him. There now, says Mr. Free Thinker, you have stultified your own statement; you have just said you are in the image of God, and then, when you get down to direct comparisons, you make yourself to be the very opposite. How can you be His image, and not be divine, holy, pure, and powerful, as you say he is? I guess your Bible is a silly book,—or else you are silly.

Then you say, there are three persons in the Godhead; Father, Son, and Holy Ghost; three persons in one person. Well, that's a queer kind of an animal. I never saw any man looking like that, did you?"

Paul says Jesus was the express image of God's person; and I presume that Jesus did not appear essentially different from ordinary men, so if you are in the image of God, you must also be in the image of Jesus. But Jesus said to the Jews, "I am from above, I am from my Father in heaven; ye are from your father the devil." Now I don't suppose that the people of today are substantially different from what the Jews were then; still from their father the devil, and still doing his works, if they were then, so where is the resemblance?

"Oh! but Christians are born again, born of God; they are no longer the children of the devil." "Born of God?" says our disputant. "John says, First Epistle iii: 9, 'Who-soever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.' Are there any Christians aside from the Catholic priesthood who make any pretense of fulfilling that condi-

tion? If that Scripture is true, and that is a *sine qua non* of being born of God, then there are few indeed of the Christian church at this day, that can honestly lay claim to the new birth."

What the Christian is to do to meet this intelligent disbelief, I cannot say, except to take his usual refuge, which is to state that the Bible says so, and that it is a mystery which perhaps it was not intended for us to understand. Well, it *is* meant for us to understand, and it is not hard to do so when once we get rid of a whole lot of fallacy and false persuasions which the Christian church has gathered up during its nineteen hundred years of declension, and with which it has been filling our minds, as expositions of Scripture. If we could just exercise a little common sense and let the Bible interpret itself, once in a while, we would make out very much better.

### What it Is to Be in the Image of God

Now let us see what kind of a man the Bible says it was, who was made in the image of God; for certainly he must have been an extraordinary kind of a man. "And God said, Let us make man in our own image, after our likeness. \* \* \* So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. i: 26, 27.) Note the language, "*male and female created he them.*"

Again, Jesus being questioned of the Pharisees, replied: "Have ye not read, that he which made them at the beginning, made them male and female. \* \* \* For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh? What therefore God hath joined together, let not man put asunder." (Matt. xix: 4-6; Mark x: 6-9.)

These statements plainly indicate that the men created in the beginning were male and female, not males and females as we are. They were joined together of God into one flesh; therefore man could not put them asunder. Adam must have been this kind of a man, for God took something out of him, said to have been a rib, and made it into a woman. Whatever it was, it must have been the female principle that was in Adam, for not even God could take something out of a man, when that something was not in him; it would not be logical. Jesus must have been another such man, for John the Baptist said of him: "He that hath the Bride is the Bridegroom." (John iii: 20.)

### The Sons of God Are Biune

Adam and Jesus were both Sons of God. (See Luke iii: 38.) Also, other Sons of God are mentioned in Genesis. These only were the men who were really born of God, and were in his image and likeness, because they were male and female in one form. From this we must infer that God himself is both male and female; for, creating from himself, he could create only from that which is within him, and finding the male and female principles running throughout all creation, there can be no other conclusion.

**No Such Men on Earth Today**

But, conceding the fact of this superior race of men to be those the Creator had in mind when he said, "Let us make man in our image, and after our likeness," we have also to concede that there are none such on earth today; that we are none of us men in the sense which that Scripture meant to convey. We are only the fractional parts of such men, as the cells floating in the sap of a growing plant are the fractional parts of the whole seed, whose substance went over to the plant. And there it became an evil thing; that is, a segregated perversion of the original perfection—the good in the seed. But all this is the process by which the seed planted multiplies itself, perpetuates its kind, and recreates its own image and likeness.

Knowing, therefore, that all Nature is, in its order and degree, in the effort to image forth God's operation with man, we can only rationally conclude that the human race goes through a correspondingly similar process in traversing from its seed-time to harvest. And that the living bread which came down from heaven to be cast upon the waters—upon the human race, for its fructification and redemption, will return to Him after many days, ripened into the image and likeness of God, the image of him—the seed-man who was planted; that is, having the Bride within them.

**How This Reunion Is Effected**

We know that the male and female principles that were in the planted seed, and segregated into the pistil and stamen in the plant, are again reunited in the produced seed through the office of the pollen; but it is not altogether clear how this is to be effected with man. This inability of man to "know thyself," is largely occasioned by the world's ignorance of the fact that all things, including man and the cosmos, are inherently related, and also to the common belief that man is now anatomically complete. But the statement that "What therefore God hath joined together" is "one flesh," implies that there is something more to come ere we return to the image which has been lost.

"Ye must be born again," born of God, which is not that pseudo operation claimed in the revivals; for to be born of God is to be like him, as any man's sons are like him; that is, to be like Adam and Jesus, male and female in one form, and also like the other sons of God mentioned in Genesis. All these were immortal—living men, while all else are mortal or dying men; the dead from whom the resurrection is to take place.

**The Motherhood of God**

Eve was said to be "the mother of all living." As such she must have been the manifestation of God as the Motherhood, from whom those Sons of God were born; for God only could give birth to the living. To see that such a thing is in the order of law, is to be repeated, as all history repeats itself. (Read Jeremiah xxxi: 22:) "For the Lord hath created a new thing in the earth, a woman shall compass a man." And in Jer. xxxiii: 14-16: "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto

David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness."

Can we conclude otherwise from these statements, than that the Lord will manifest in the outward form of a woman, and perform the office of Motherhood, in complement to the past, in which he has fulfilled the office of Fatherhood to the race? The baptism from Jesus impregnated his followers with an immortal spirit; but it is only through the Motherhood that that spirit can be clothed upon with an immortal body.

**The Baptism of Fire**

Nineteen hundred years ago the Lord baptized with the Holy Ghost; but when he shall come again he will baptize with fire, that will consume the mortal flesh of those same followers who have been re-embodied, when their spirits will flow by attraction to the Motherhood, to be joined together of God, and born into one flesh—the immortal. This offspring will be the children of the resurrection who, being united, the two sexes in one, neither marry nor are given in marriage. These are also mentioned in Revelation (Chap. xiv) as the hundred and forty and four thousand that stood with the Lamb on Mt. Zion, and "which were not defiled with women, for they were virgins."—*virgine* men.

No, we are not in the image of God; we are only in the making, destined in the course of time, every one of us, to reach that perfection through a long course of experiences on this sensual plane; said experiences to be gained through innumerable re-embodiments, which finally ripen us into a worthiness to enter at certain definite periods, into the kingdom of God.

**Keep Your Eye on Turkey**

**WE** ARE enjoined in Scripture to love our neighbor as the self; but if the Turk gets any love on this side the Bosphorus he will have to furnish it himself, for none of his neighbors in Europe is going to favor him with any of that tender sentiment. On the other hand, he is most cordially hated by all the Christian peoples, and the inexplicable wonder, from the ordinary human plane of thought, is, that despite all this hatred, the unspeakable Turk has been permitted to remain in Europe, and to lord it over a lot of Christian people with demoniacal cruelty and oppression, for half a thousand years.

Just why the powerful Christian nations should sit supinely by and see their brethren trodden under foot, and persecuted with a savagery unfeeling as that of beasts of prey, could only be accounted for, to the worldly-minded, by the selfish rivalry of those same Christian nations, while Christians themselves accepted it without question as one of the inscrutable ways of Providence which they dare not inquire into.

The Christian church having long since lost the prescience of prophecy, has been trying in vain to keep itself in the straight and narrow way by the exercise of a blind, unreasoning faith. Throwing aside the lamp of doctrine they have attempted to find the way of salvation by feeling,

(experimental religion), and necessarily they have become hopelessly lost. And just now when the world is coming into the scientific age, and the rational mind must know the whys and wherefores, even of that mysterious thing called providence, the church is silent, trying to retain its following by suppression of rational inquiry. But the time has come, as predicted by Daniel, when "many shall run to and fro, and knowledge shall be increased."

While not knowing all, we can begin to know in part; and knowing that the human race is man in his aggregate manifestation, we can know that each race, nation, or group of people constitutes some part of the brain or anatomy of the Grand Man. The reasons why the hated Turk has not long ago been displaced by an enraged Europe, is that he comprises a necessary part of that universal human structure, as has been explained in the preceding number of *THE FLAMING SWORD*, and need not be repeated here.

But despite the fact that the Christian world has known nothing of this function of the Turkish nation, the Eastern question, or what to do with the Turks, or what they would do to Europe, has loomed large and threatening upon the European political horizon for centuries; and the Bible student, anxious to look prophetically into the future, has conjured up a lot of Scriptural predictions which are construed into a direct bearing upon the Turkish nation in Europe and its final expulsion.

One view directly in mind, is that held by the Christians of Greece and founded upon Daniel's vision of the beast with ten horns rising up out of the sea, and which John the Revelator also saw, speaking great blasphemies against the Most High, and warring against the saints. This, it is claimed, is the Mohammedan power that captured Jerusalem in A. D., 636. Then reckoning the time and time, and the dividing of time, that they were to hold rule, by a peculiar process of calling the time two years and a half, and then calling the days of that time, years, they make out that 1913 will see the Turks driven out of Europe, and the Christian peoples there freed of the yoke of the hateful Mohammedan power.

It looks now as if the date set will very likely see the Turks driven from Europe; and while that will mark an important event in the religious progress of the world, we are inclined to the belief that this interpretation of Daniel's prophecy is rather gratuitous, and warranted only by the feelings of those who would wish to have it so. The beast that rises out of the sea of humanity, rather applies to dangerous false persuasions and evils that are now afflicting the Christian church; but however that is, the dismemberment of Turkey could, according to their own expectations, give the Christians their political freedom only, which is not so much after all; while to Koreschans it would presage the beginning of the transformation from the mortal to the immortal flesh. It is for this reason that we look hopefully to events transpiring on the Bosphorus.

The Adventists and others have conjured up various other prognostications as to great human events that hang upon what might happen to the Turkish people. All this shows that without knowledge, there is distinctively an undercurrent of feeling in the Christian world, that the

Ottoman empire is somehow connected very closely with human destiny, and especially with that part of humanity under the guidance of Christian civilization.

It has been with something of this feeling, that in the imagination of European people there has loomed large and menacing upon the eastern horizon a dread ogre of evil mien, dreaded not so much for what it might itself do, as for what it might set the Christian nations doing to one another. Like a virago with a Pandora's box of the snarling dogs of war, which it has threatened to turn loose upon the nations at the least interference with its lust of blood and rapine, it has with fiendish cunning played the greed and jealousies of the so called followers of Christ against each other, in a successful intrigue to keep itself in the saddle,—the Turkish saddle.

But the end now seems near; Abdul Hamid is dethroned and succeeded by less shrewd rulers. Turkey seems to have lost her cunning and courage, while her one time despised victims of oppression have arisen, and with almost super-human courage and skill, hurled her once proud and invincible armies back to the waters of the Bosphorus.

To Koreschans this seems the preparation for the readjustment of the individual, as well as the universal anatomy, from the mortal to the immortal, wherein this corruptible shall put on incorruption. Such a result would furnish a happier day to the world than anything Christianity seems to expect from the dismemberment of the Ottoman empire.

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#### **The Panama Canal Rate Bill**

**T**HE discussion of the Panama Canal rate bill is growing apace, both in volume and intensity. Since the submission of Sir Edward Grey's second protest to the President, there has been a more serious and painstaking retrospect of the whole subject, which has induced the President at least, if not others, to change front from the "jingoistic" spirit which first characterized the discussion from the American point of view, to a more judicial and impartial consideration of the matter. The writer must himself confess to some modification of views, after more complete information, and of looking at it from the viewpoint of the opposition.

At first, it seemed plain enough that a canal built with our own money, upon our own land, should be ours to order as we pleased, despite any treaties that were made before this condition obtained, and therefore could not have taken cognizance of the present situation, to have provided for it. Besides that, the discrimination in rates favored only the coastwise vessels, from which trade all foreign vessels were excluded. For this reason it did not appear that foreign shippers could have any just cause for complaint, since they were to be passed through the Canal upon the exact footing of our own foreign going vessels, which alone could come into competition with them.

But Sir Edward Grey, while admitting our right to fortify and defend the Canal, and also to grant subsidies to our own shipping, protested that the granting of a subsidy in this manner would work a discrimination against foreign shipping passing through the Canal, in that the effort to

raise sufficient revenue thereby, to meet the running expenses, the upkeep, and interest on the cost of the Canal, the tonnage rate would necessarily be made higher to those having to pay. In addition to this, he suggested that it would be quite possible to tranship goods from Europe to San Francisco to our coastwise vessels at New York, so as to pass them through the Canal free, to the very great disadvantage of foreign vessels making the entire trip. And I suppose, too, that goods from New York to China could be handled the same way, by transshipping at San Francisco, or *vice versa*, to Europe at New York.

These are points well taken, and deserve that we give them attention, and that we at least establish adequate safeguards against such contingencies, as it does not appear altogether impossible that in this way our coastwise vessels might come to monopolize the entire trade, both foreign and domestic, that should have to pass through the Isthmus at Panama. Of course, viewed from the standpoint of human greed and selfishness, we as a nation are not likely to feel much compunction of conscience at discovering ourselves with this great advantage over our competitors; but there are some prudential reasons that might admonish hesitation. If we decide to go ahead on the line proposed, we might well deem it advisable to go to laying down Dreadnaughts as rapidly as we can, for we might have all Europe and possibly some part of Asia to whip into acquiescence.

But it is not a question whether or not war would eventuate, but one of dealing fairly and honorably with our neighbors. Even though we now own the land through which the Canal runs, we have acknowledged the Hay-Pauncefote treaty to be in full force, and ratified it by trying to conform to its provisions so far as our foreign-going vessels are concerned; and to attempt now to dodge it in part, on the pretext of having since acquired title to the land, will smack loudly as a trick. Besides, we could not put a very good face on the matter, when we ourselves are the beneficiary of just such a concession as Sir Edward Grey points out.

The Welland Canal, built wholly upon Canadian territory, and I presume with Canadian and English capital, permits our shipping to go through on the same terms as their own. At first it was proposed to give their own shipping a rebate; but upon protest and representation of the United States, that such treatment would be unfair to our shipping in those waters, that policy was abandoned. In the face of this generosity to us, can we now afford to be so petty as to refuse a like concession upon our own waterway, even though the bonus we give might be a much greater one?

But what shall we do about it? Shall we submit the question to The Hague? I say not; let us adjust the matter according to what we deem right, or to our sense of generosity, whichever way we may view it. We can rescind the act, or amend it to make all pay; or we can adopt the suggestion of the Washington *Post*, which is, to assure outside parties that the rate will be the same as if all vessels paid.

This ought to settle that part of the contention; but then we would have to compel our coastwise vessels going through to present a manifest of cargo on oath, and with severe penalties for misrepresentation, and charge them with

whatever foreign goods they had aboard. This would be simple enough; but, in addition, we would have to assume the onerous task of placing an espionage at every port of entry, to see that American goods coming through the Canal were not transhipped to foreign parts without paying the prescribed tonnage.

Now, while this method, carried out, would relieve our competitors of their cause of complaint, it would involve much added expense, which, if it did not exceed the benefits to be derived from free tonnage to our home shipping, would be onerous and annoying to our shippers, and always under suspicion by foreign shippers as well. It would no doubt be better, upon the whole, to find some other way to subsidize our shipping if we desire to do so. And it would also appear that it should be our foreign going vessels that should get that assistance, if any do, for they are in competition with the world; while the coastwise vessels have a protected monopoly.

I suppose that the idea of giving them a free passage through the Canal, was to enable them the better to compete with the transcontinental railways; but inasmuch as the traffic by way of the Isthmus is now increasing very greatly, despite the charge of \$4 per ton for the railroad's transfer, it is pretty evident that the \$1.20 toll through the Canal will not be much of a handicap.

If our contention is right for our home vessels, then it is just as right for our foreign shipping. Let us show the world that there is nothing small about us; let us generously concede what is asked, or else go the whole thing,—abrogate the treaty entirely, and send all of our ships through free. As well face the condemnation of our neighbors for an old sheep as a lamb.

### Hell-fire and Brimstone

THE Baptist churchmen have constructed a Bible to suit themselves. Instead of amending their doctrine to conform to Scriptural statement, they have changed the translation to suit their doctrine. Wherever the word baptize occurs, they render it immerse. Doubtless wisdom shall die with them, but they risk the fate of those that add to, or take away from, the words of divine inspiration.

A paper is just at hand from a friend who wants it commented upon, the *People's Pulpit*, giving some of the views of Pastor Russell on hell, and a cartoon of a hand editing the words hell-fire and brimstone out of the Bible. The paper also quotes the concurring views of a lot of ministers of various denominations, including those of Dr. Lyman Abbott.

This is a revival of that old penchant of human nature, that wants smooth things prophesied to it. Hell is a disagreeable prospect for our reception beyond the grave, and we could welcome the grim messenger with a good deal more complacency, if we were certain that hell did not await us in the beyond. It is better, though, to have the truth, however bitter, and to prepare for it.

Christian theologians make two mistakes in their doctrine of hell. One is, that it is located exclusively beyond the grave; and the other is, that hell-fire and brimstone are really material substances. The words are used symbol-

(Continued on page 24.)



# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

You may glean knowledge by reading, but you must separate the chaff from the wheat by thinking.—(Osborne).

IN THE January issue of *The American Review of Reviews*, we find "Woodrow Wilson's Ideas of the Presidency," by James W. Garner; "The Parcels Post," by Howard Florance; "Canada's Plans for a Navy," by P. T. McGrath; a very interesting illustrated article on the opening up of Bolivia, the "Hermit Nation," by Harriet Chalmers Adams and Franklin Adams; a sketch of Gerhart Hauptman, the winner of the Nobel prize for Literature, by May Tevis. "The Progress of the World" and the cartoon pages give a general idea of the condition of things at home and abroad. Many extracts from foreign periodicals are given in "Leading Articles of the Month." The frontispiece is a portrait of Whitelaw Reid, who died in London, Eng., December 15. New York City.

The *Scientific American* of December 7 has full-page illustration of the "Grand Central Terminal Group of Buildings," in New York City, the facade of which is crowned with a sculptured group, consisting of Mercury, supported by Minerva and Hercules; "A New Gun for Throwing Bombs and Life Lines," by Jacques Boyer; an interesting description of "How Electricity Keeps the Dairy Clean," by Putnam E. Bates, E. E.; also, an interesting invention by which the hen is made to keep her own egg-laying record. Dec 14 describes "An American Small-arm Plant in Australia;" "The Parcels Post Zone System," by Emma M. V. Triepel, B. S.; Dec. 21 illustrates a submarine sledge; "Sending Photographs Over a Telephone Wire," by Jacques Boyer; "Solution of the Steel Rail Problem;" Dec 28 has an article on "The Military Supremacy of the Air," by Theodore M. R. von Kiler; each issue has invention page; much attention has been given in recent issues to the patent law, and the needs of the Patent Office. New York City.

The *Emmanualist Herald* gives startling facts relating to the "White Slave Traffic" and the work of Hon. Stanley W. Finch, federal special commissioner for its suppression? He has secured the conviction of fifty for that crime since last July, with thirteen more under indictment. It has an account of the work done by them at "Pisgah Gardens," for tuberculosis sufferers; a free home and care being given them. Buffalo, N. Y.

The *Woman's Journal*, suffrage organ, tells of the writing of the proclamation of equal suffrage in Oregon, by Mrs. Duniway, at the suggestion of Gov. West. Mrs. Duniway is seventy-nine years old, and has been an ardent suffragist for forty-one years; Jane Addams' address on "Non-partizanship," is given in issue of December 14. Boston, Mass.

The *Naturopath* for January continues its campaign against the "Medical Trust;" has several contributions on the "Tobacco Habit;" also Physical Culture and Phrenological Departments; it advocates unfired foods, and the vegetarian diet. New York City.

*Nautilus* for January has its usual varied new thought contents. Mrs. Towne consoles herself for the failure of her prophecies of Roosevelt's election, by the fact that if she had proved a true prophet people would be depending too much upon her for advice. Holyoke, Mass.

The *Vegetarian* is true to its name, and confines itself exclusively to advocacy of all foods, not animal or animal products. Chicago, Ill.

*Our Dumb Animals* is always a delight to the eye, and appeals to the best instincts of humanity, for consideration of the helpless. Boston, Mass.

The *Stellar Ray* is a spiritualistic and astrological magazine published in Detroit, Mich.

Among the good things in the December *Correct English*, is an excellent and much needed article on pronunciation; many examples of words generally pronounced incorrectly being given. A selection from Henri Bergson's work, "Life and Consciousness;" also, a study in style taken from Countess Von Arnim's "Solitary Summer." The "Brief History of the English Language" is continued. The regular "vocabulary" department is always interesting and instructive. Evanston, Ill.

What grand companionships await us as we turn from the noises and turmoil of life, and sit down for an evening amongst our books. Kings of thought of every age stand in serried ranks, waiting to do our bidding. Poets of the elder time, and of these later years, Homer and Milton and Pope, Longfellow and the Brownings and Lowell—sing at our bidding their immortal songs. Historians repeat for us the deeds of other days. Philosophers dig deep for us about the roots of knowledge; Shakespeare unveils for us the mystic workings of heart and mind, and laughs or weeps, or fights or dies for us, just as we desire.

Great students, with dreams on fire with God, offer us the result of their life-long studies. The men of science probe Nature's very heart for secrets, and lay their trophies at our feet. These are the grand and silent fellowships that wait for us. They have hoarded their genius to the uttermost, and made us "Heirs of all the ages, in the foremost files of time."—Elmo.

## Topics of Interest & Importance

### SOCIAL CONVERSION OF THE CHURCH

BY MADISON WARDER

#### Remarkable Acceleration and Transformation of Human Thought and Action

**I**N THE PRESENT remarkable acceleration of the forces of universal change, and the consequent transformation of human thought and action, every disciple of the Herald of the new age can find cause for abundant satisfaction. There can be no longer any doubt of the tremendous fact that the great cosmic regeneration is in actual process of achievement. Disintegration is apparent in every institution of the old order; the irresistible sweep of the revolutionary spirit is effecting radical changes in all human relations. There is manifest a general and growing aversion to the ideals that have been held sacred in the passing age; and the longing for the new ideals untainted by the corruptions of the past is becoming the dominant note in the universal purpose. Gradually, but surely, the altruistic spirit that is to govern the new society is taking root in the racial mentality.

A peculiar feature of the process of transformation is found in the present frantic efforts of the beneficiaries of the old order to prolong their tenure of life by appropriating, in some measure, the ideals of the new regime. Continuity of existence is attractive to institutions as well as to individuals; and, the spirit of competitism having culminated in decrepitude and corruption, its institutions hope to avoid inevitable dissolution by absorption of the rejuvenating spirit of the communistic age. The latest draft on the life of the new order is issued by the church; and it is eloquent testimony of the disintegration of competitive society.

The conference of the "Federal Council of the Churches of Christ in America," recently held in Chicago, took a decidedly advanced position with regard to social and economic problems, and adopted a platform declaring for practically everything that the most ardent socialist could desire. To fully understand how revolutionary is this declaration, it should be remembered that the function of the church, throughout the Christian dispensation, has been limited to development along spiritual lines. Its whole purpose has been the preparation of the individual for existence in the spiritual spheres; leaving the material realm governed absolutely by the pagan principles of competitism.

But stress of economic condition under the rule of the money god, has convinced the people that spiritual excellence cannot reasonably be expected to exist in a continent of material corruption; so that their longing for material good has in a large measure supplanted anxiety about their spiritual welfare. The result has been the decay of the church, and, incidentally, the depletion of the revenues of church dignitaries. And since these worthies cannot satisfactorily enjoy life without a virile church organization, and the church cannot attract the people without offering a solution of the material difficulties of life, the cry for social justice goes forth from the federation of churches.

Notice the significance of the situation. While seek-

ing to retain intact its form and structural organization, the church abandons its age-long policy of confining its ministrations to the spiritual realm, and enters the lists as the social and economic champion of the masses. Its attitude is the precise parallel of the attitude of the various reform forces in the political domain, which seek to effect social regeneration on the same basis of self-interest that has impulsed human endeavor throughout the competitive age.

The efforts of the federated churches are doomed to failure. New wine will not keep in old bottles, neither will the new spirit of brotherly love that is to animate the coming age, abide in the decaying institutions of the age of competitism. The old order has lived its allotted life, and its institutions must die with it. Neither the reform politicians nor the church federation will officiate at the social regeneration of the world. That function is reserved for the Koresshan movement, in which alone can be found the laws of scientific adjustment of all human relations.

#### The Name of Koresh, a Divine Credential

### III

BY DR. J. A. WEIMAR

"He is my Shepherd, and shall perform *all* my pleasure."  
(Isa. xlv: 28)

**M**ODERN commentators or expounders of the Sacred Scripture expose their dense mental darkness by stating that the above Biblical passage has reference to Cyrus, the ancient king of Persia. The Author of Koresshan Science, with reference to the passage quoted, says: "We declare by the authority of the Almighty God that it does not [refer to Cyrus, the ancient king of Persia], but it is a prophecy pointing down to the coming of the Messiah at the end of the Christian dispensation. If Cyrus, king of Persia, was meant by Isaiah the prophet, then all we have to say is, that either the prophet was ignorant in declaring him the Messiah [the Shepherd], or the church is ignorant in not knowing that Cyrus, king of Persia, was the Messiah, the Christos, the Anointed, as it is there declared."

The Hebrew word for "shepherd" is *ra-ah*. *Ra-ah* is a primitive root word, meaning to tend a flock, pasture it; and in its intransitive sense, *ra-ah* signifies to associate with, keep company with, make friendship with, wander and house with. This is not applicable to the ancient king Cyrus of Persia; for he did not personally do what the word *ra-ah* signifies. He did not leave his country, Persia, to go up to Palestine with the Jewish captives whom he graciously set free, as related in II Chron. xxxvi: 22, 23, and Ezra i: 1-4. He was not the "shepherd" spoken of in the passage under consideration. The word "shepherd" is a type of the Messiah at the end of the Christian age.

In the Old and the New Testament the word shepherd is employed in a *good* and *evil* sense. In the highest good sense, the term shepherd signifies the Lord, the Messiah, the Christos, the Anointed of the Almighty God. A good shepherd is one who leads and teaches, protects and gives

his life in behalf of the flock when necessary. And they who are led and taught, protected and fed, are the flock. In the evil sense, a shepherd is an usurper; one who teaches falses, and thereby leads to evil of life.

In one of the immortal Psalms, the 23rd, the Psalmist exclaims: "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake." The words "the Lord" read in the Hebrew Bible, *Jehovah*. Who is Jehovah in contradistinction to God? Jehovah is the man in whom the Wisdom and the Love principles are perfectly united (*biune*), which constitutes Him the *Theo-Anthropos*, the God-Man or Man-God. Being a visible and tangible man, He is the *persona*, covering, tabernacle, temple or mansion, in whom the invisible and intangible God (Heb. *Elohi*) dwells. Jehovah is the divine embodiment, or rather incarnation. Such an incarnation occurs every twenty-four thousand years. "This has reference to the Lord Jesus, the philosophical Shepherd of the Christian age."

The following is only applicable to the *scientific* Shepherd of the new age: "When the chief Shepherd shall appear, ye shall receive a crown of glory [*lit.* victor's crown] that fadeth not away." The statement, "the chief Shepherd," implies that there will be subsidiary shepherds. These are "the saviors that shall come up on Mount Zion;" indeed, not only as shepherds and saviors, but also as judges. *Elohi*, the invisible and intangible Almighty God, with reference to this *chief Shepherd*, says: "He is my Shepherd;" that is, CYRUS (KORESH) is my Shepherd. This cannot, under any consideration, be applied to any one else except the one mentioned by name, and his father's name must be *Jesse*, according to the prophetic declaration, as recorded in Sacred Scripture. There is no other reasonable way to expound this statement.

KORESH is the Rod out of the stem and Root of Jesse, with the "sevenfold spirit;" he being the *seventh* Messiah in the present Mazzarothic cycle of time. Therefore, it is prophesied that upon him rests "the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of fear [reverence] of the Lord, and the spirit of quick understanding [*lit.* scent]." As the only true Shepherd or Pastor of the flock of God, he feeds his sheep in good pasture, the Science of Universology, "the everlasting gospel." He will see to it that the true sheep are not torn by wild beasts, or hurt in any other way, except that they shall be tried by fiery trials, in order to round out their characters.

He will perform the office of a faithful Shepherd to his people, by leading those who desire to be led; feeding those who are hungry enough to be fed; preserving those who remain under his wings, and healing those who are humble enough to be healed. He has already exposed and sacrificed his life, and laid down willingly, under the most severe pains, his mortal body, to gain the victor's crown by the process of the anatomical and physiological transformation, in order to offer up a perfect sacrifice for his flock in due time. We can rest assured that he has charge, takes care, and has an oversight of his sheep, and is able to dispense every

remedy necessary for the flock's welfare; for he feedeth the sheep with "knowledge and understanding."

KORESH is the representative man of the new age. At any given period of the world's history there appears a new character, who involves all of the former, together with the additional strength of principle and character accruing with the experiences of the new cycle, added to the last of the seven original personalities; for the stick of Judah (Jesus) becomes one with the stick of Joseph (the representative head and center of the lost ten tribes of Israel).

Thus CYRUS, KORESH, the chief Shepherd, the Lord's Messiah, Christos, the Anointed, coming at the end of the Christian dispensation, involves Adam, Enoch, Noah, Elijah, and Jesus; hence, while the *man* Jesus, the *persona* or personality, will not be seen again, yet the same name (Jesus, who will save his people *from* their sins) will involve the same saving potencies seven times greater, and thus will be the same Jesus, with a "New Name," mighty to save unto the uttermost, all who come to him. When he returns as the resurrected man, as the Immortal, he will be the true eunuch, who was not born as such, nor was made so by men, but who became the prophetic eunuch by a process of overcoming or conquering the seat of *salana*; the adversary, the seat of evil, the sensual tendencies. He overcomes, because he knows how to overcome mortality, the death of the *old mortal* man, and to rise into immortality and incorruptibility in the body; for "we which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the Sonship, *the redemption of the body*."

He "shall perform *all* my pleasure," declares the Almighty God. What is the pleasure of the invisible and intangible, yet local and individual (undivided), *biune* Almighty Creator, concerning his Shepherd? It is written: "Have I any pleasure at all that the wicked [*lit.* lawless] should die? saith the Lord God: and not that he should return from his ways, and live? \* \* \* Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. \* \* \* For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Again: "The Lord is \* \* \* not willing that any should perish, but all should come to repentance." And again: "Almost all things are by [*lit.* according to] the law purged with blood, and without shedding of blood [there] is no remission."

"Blood" in one degree of the word, has reference to the royal domain; that is, to truth or science; but in its very outward degree, it has reference to the very substance of blood, to blood actually shed for the remission of the sins committed. In the *evil* sense, blood signifies theories, hypotheses, opinions, formulated to conform to the sensual desires; theories that are formulated to sustain the self-devised, evil-tending men and women in their evil lives, which is the worst perversion of the truth of God.

The good Shepherd of this age will have performed God's pleasure, when he has utterly destroyed the "old man, with all its evil tendencies," declares the Scientist; and "then follows the crown of immortality, which is reached in the body—the mortality putting on immortality, and the corruptible putting on incorruptibility [by means of his

anatomical change]. And finally, when he offers up his immortal body as a perfect sacrifice through the act of theocrisis, whereby he is able to baptize his people, with a holy baptismal Spirit, by means of which they will be able to overcome as he has overcome. "He is my Shepherd, and shall perform *all* my pleasure;" thus saith the invisible Almighty God!

### Over-Congestion Met By Colonization

BY L. P. BORDEN.

THE energizing and engulfing stream of the past swallows up all competitors. The ultimatum of the present day energies is work. And has not competition reached its ultimate when children of eighteen months are taught to work for their daily bread? The awful revelations of the sweat shops with their pale, pinched children's faces show how rapidly old world conditions are being imposed. The sweat shop follows in the wake of the Russian Jew. We are glad to help him; we want to make useful citizens of his family, but is he not coming faster than we can assimilate him?

Some astonishing disclosures have just been made public, to show how far into the night the wizened faces of children, old before their time, bend over their artificial flowers. Babies of three years have been found working upon my lady's undergarments. These families huddled together in direst poverty, hardly ceasing to labor long enough to bury their dead, could be taken care of better than in the great cities, by colonizing them. To be sure, their main desire is to put their children into free American schools. This, however, can be met as well by establishing good schools in all the colonies.

These immigrants can have the blessed free air and sunshine. They can feel the wind blow in their faces; they can look at their little ones growing tall and ruddy. They can learn to live. Let the government settle them in numbers on tracts of land, and give them good teachers. We do not wish their children to become gamblers and gunmen, or to die in cellars in their infancy.

The expense of providing suitable land for this purpose would not equal the enormous sums spent in defending criminals, the product of our civilization. If we accept these aliens as citizens, then we cannot shirk the responsibility of educating them, and of giving them a better chance. Colonies do become very wealthy, and these would be under government supervision, manned, like a good ship, with a picked crew of officers to direct and oversee.

Here is the morning journal. A man confesses that he shot and killed his fellow man for two dollars; he expected to receive four dollars. Is this civilization? No, it is living under desperadoes, under the Black Hand.

This generation has seen the city of Zion built, and another by the sea projected, just where it may profit by the great water ways. Both cities excel in the hope of divesting humanity of its ordinary vices. Empty the cellars where the immigrants live like rats, and pay

for their transportation to better homes, where they may be honestly treated, with a chance for life close to the soil.

### Hell-fire and Brimstone

(Continued from page 20)

ically only. Hell is a condition, and obtains more or less in the heart of every unregenerate person. The heart that burns with lust, envy, hatred, anger, greed, and selfishness, is roasting in the seething flames of torment, whether in the flesh or in the spirit. We are all in it now, and here, and will be until we attain to immortality.

Hell inheres in mortality, because both are immature states, progressing toward immortality, which is the perfected manhood, and is the destiny of every one. Hell is eternal, but no one remains eternally in it. It is a school of experience, which every one must go through, and graduate from, into Gods, knowing good from evil.

The torments of hell are the unhappiness, the miseries, pains, and the insatiate desires we suffer from our evil tendencies. They are both mental and physical, because their indulgence begets disease of the body, and they follow us to the spiritual world, so long as we cherish them. Through many reëmbodiments, and much dire experience with the results of evil, and also the contrasting experience of occasional joys of heaven, we are brought by the help of the Divine, to the overcoming of the last enemies,—death, hell, and the grave.

### Attention, Readers!

Some of our subscribers have received a so called "Flying Roll," and have made inquiry concerning it. We herewith advise all our friends and subscribers to pay no heed to it at all, as the Guiding Star Publishing House had no knowledge of its publication, and does not indorse it in any sense whatever. The writer of the screed obtained the addresses of some of our subscribers by unscrupulous means.

### Preparation of the Divine Instrument

IF God, who is spirit, took upon himself a body born of the immaculate conception, in which to manifest himself nineteen hundred years ago, is it not reasonable that, after descending an age farther down into the race, he should now take a sensually generated body, and through death and resurrection, prepare it as an instrument for his present coming, thereby extending "the power and great glory" promised for this age?—*K'oresh*.

I compare the troubles which we have to undergo in the course of the year, to a great bundle of fagots far too large for us to lift. But God does not require us to lift it all at once. He mercifully unties the bundle, and gives us first one stick which we are to carry today, and then another which we are to carry tomorrow, and so on. This we might easily manage if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again today, and adding tomorrow's burden to our load before we are required to carry it.—*John Newton*.

## The Power of Thought

BY N. C. CRITCHER

**T**HERE could be no more forcible illustration of the power of thought than is to be so clearly seen in the wonderful change in the last few years, in the position of woman and her relation to the economic world. Not so very many years ago she was considered necessary, indeed, to the life of the world, as its reproducer, and as wife, mother, housekeeper, etc., but as completely subservient to man. This condition she almost universally accepted as her normal position. To be a good and faithful wife and mother; to be a good and obedient servant, if such were her lot, (when she happened to be a God-fearing woman,) she considered her highest duty and pleasure.

When her married life proved unfortunate, and her trials more than she could endure, divorce was open to her, to be sure, but with the penalty of social ostracism, added to the loss of her children, usually.

Whoever, then, dreamed of such an upheaval as is now to be seen? Women in almost every profession and avocation heretofore considered man's special field; ministers, lawyers, physicians, even engineers and architects, farmers and florists; women on juries, and the police force, holding office as mayors, and in other public capacities; women carrying on extensive business operations with perfect assurance and success;—wherever we look, we find these marvelous changes already effected, and indications of many others yet to come.

This is by no means confined to America, which we, in our egotism, have thought to be in advance of every other country; in fact, we are sadly in the rear, on many lines of progress. Other countries gave woman the ballot, partial or complete, many years ago; they have voted in New Zealand for over twenty years, convincing even their opponents of their entire fitness and conscientious use of the franchise. Even in Mohammedan countries, where woman has been completely secluded, until recently, the most astonishing development is shown. In education they are most active, endowing and conducting institutions of learning for their own sex; women of all ranks uniting in their common work.

The "new" woman is found in Turkey, in Persia, India, and Egypt, playing her part in politics in a way that would surprise American men; the *coup d'état* by which Abdul Hamid was removed, and Mehmet V. elevated in his place, having owed much to her coöperation. And "today members of the fair sex belonging to the most exclusive families in Constantinople, are selling flowers on the street to raise money for the sufferers from the earthquake which a short time ago devastated the eastern portion of the Ottoman Empire." They are conspicuous as authors as well. In Persia's recent crisis women aided materially, as shown by Morgan Shuster, in his book, "The Strangling of Persia."

To gain an adequate idea of the progress made by Mohammedan women, one should read the article in the December *Review of Reviews*, by Saint Nihal Singh. In the same magazine is another article entitled "Feminism's New Prophetess;" in which Dora Marsden, editress of the *Free-woman*, is presented in that role. She does, indeed, take a step farther into the future than even the suffragists, insist-

ing that woman shall free herself from all traditional relations, and take her position as an "individual;" as absolutely "free spiritual entities." How far she carries her argument is not shown, but so far as stated there is nothing to startle Koreshans, whose education on those lines is far in advance of the world's present standpoint.

But some will say, what has all this to do with the power of thought? Of course, we know that women have been agitating these questions for many years, and naturally so much talk would have some effect. Well, there is the proof! Before the talk, has been the thought; just as before the perfect mechanism, the image exists in the mind of the inventor, and the mechanism is but the evolved product of his thought.

Let some positive mind, even one, center upon some object to be accomplished, and persistently, even if silently, focalize upon it, and in time others will vibrate to the same thought, and it will become an issue to be met. How much more so, when many are enthusiastically sending out the same thought force. Back of all this, and greatest factor in the movement for the emancipation of woman from her age-long period of subjection, is the purpose declared in the "Emancipation Proclamation" of KORESH, issued in 1900, in consonance with his teachings given by speech and pen since 1870. No priest or teacher has given to woman the proud position accorded to her by KORESH, inspired by his knowledge of the laws of being.

Woman, he says, must assert herself, not in the spirit of antagonism, but as the conservator of the race. She must no longer be the slave of man's lust, either in the marriage state or out of it. Her sacred function of motherhood must be acknowledged and protected as the highest in the world, aside from the order seeking immortality in the body, the supreme Order of the Koreshan cult.

The effect of the thought and purpose of the Messianic personality, is daily becoming more and more evident to those who are familiar with them. There is not a movement in the present tumultuous state of the world that was not foretold by him many years ago. Not alone the question of woman's freedom, upon which he based the accomplishment of man's redemption, but the control of capital, which he said would finally centralize in one or two men; the great conflict, now apparently at our very door, of labor and capital; the general war, now so imminent; all of these and many others, are familiar to every student of Koreshanity.

Many are now awakening to the knowledge, so many times reiterated by KORESH, that the "love of money is the root of all evil," and are advocating the abolition of money; and coöperation and brotherhood are becoming watchwords upon many tongues, but we know that without the eradication of selfishness, neither can be attained.

Selfishness has brought disaster upon humanity, and will continue to do so, until by the divine baptism it is burned out of the hearts of men. It is the foundation of all the sins against God and man. In sackcloth and ashes will the penalty be paid; in rivers of blood shed in unholy war between brothers,—for without the shedding of blood there is no remission of sins.

Then will come the peace, so longed for and so hopelessly, until that time, when the Golden Age of peace on earth, and good will to men will be ushered in. God speed the day!

# The Open Court of Inquiry

Dr. J. Augustus Welmar

## DETESTABLE CRIMES & THEIR CAUSE

*"The Love of Money the Root of Evil"  
"To Be Carnally Minded Is Death"*

Question 130. "What is the cause of the many peculiar and detestable crimes that are being committed, nowadays more than any other time, among all nations and peoples?"

**T**HE TRUE CAUSE is because we are reaching or approaching the greatest and most complex crisis of the world's history. The end of all cycles or periods of time is at hand; the solar, lunar, stellar, and planetary or terrestrial. The great Mazzarothic cycle of time of twenty-four thousand years is about ending, and a new, long cycle is about to begin. This is what the Apostle had reference to when he said: "Upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall."

The ending and the beginning or overlapping of the ages produce the complex, critical crisis. This lapping-over of the old and new periods of time causes intense motion, and motion causes friction, agitation or trition, in the physical world and among humanity. The ending of the old cycles of time causes chaos, confusion, and bewilderment. This means unheard-of and extreme unrest among humanity. It is the darkest period of the most benighted time during the twenty-four-thousand-year period. Any one who is not blinded by the god of this world, the god of Mammon, and sensualism, will admit that the present time is the most degenerate cycle or period of the world's history.

Take as an illustration the autumn and winter of a cold climate, and compare these with spring and summer; or old age with youth; or the tearing down and demolishing of an old colossal wood, brick or stone structure, with the preparation or erection of a new one. The motion or commotion is intense, often very dangerous, combined with fear and unrest.

So complex and peculiar is the wind-up of the old age that Sacred Scripture, prophetically, uses forceful and significant symbols to describe the "awful" time. Among the many symbols are "Armageddon" or the "Last Battle." The term signifies a battle of two distinctive and antagonistic qualities of mind; namely, an intense or fiery battle between truth and fallacy, good and evil. It is a struggle most portentous among all nations and peoples of the so called civilized and uncivilized world. KORESH, in his wonderful poem, "Armageddon," says:

"The world is stirred to battle;  
Truth and fallacy are in hot contention;  
Good and evil in the arena, combat with ardent and unyielding dint

To win the mastery  
They, in their heroic and undaunted valor, impel to carnage."

The battle of Armageddon indicates a mental "carnage," a "time of trouble, such as never was since there was a nation;" that is, there never was a time like it within the

Mazzarothic cycle of twenty-four thousand years' duration. All who have eyes to see, and ears to hear, discern and admit that the present unrest among all nations and peoples is intense and fierce. It truly is a "mental carnage;" that is, widespread mental or spiritual battle.

Another symbol is "Gog and Magog." This means a bloody physical conflict between capital and labor. It is a conflict between the roof and floor of one house. When the two parts come together, they cause a crushing to death of each other; for when a house is divided against itself it cannot stand. It means demolition and annihilation. The sudden coming together of the roof and floor will produce such a friction that the two antagonistic and opposing parties will yield and succumb to the onward rushing and crushing force of impact. As the mental and physical pressure of the capital-class and labor-class increases, the combat will be more intense, with the direct purpose of conquering each other, and both will fall in this "gory carnage."

In the prophetic series of articles by KORESH, "Macrococosm and Microcosm," we read: "The present agitation in social life (the conflict between so called labor and capital) is initiatory to the opening of the second seal; labor organizations of the various departments will have entered into almost universal league to destroy the influence of capital; but the victory will not be given long to so called organized labor, for when the reaction comes, it will fall back upon false socialism with a crushing blow.

"The effort of capital to degrade labor, and the effort of labor (under a false religious stimulus and impulse, or selfish impulse) to weaken the power and influence of capital, will both suffer defeat through antagonism of the selfish interests which actuate both parties to the issue. The bitter animosity already existing, together with the hatred being engendered and augmented, will not cease until, under the influence of the second seal, a universal chaos prevails, except within the domain and influence of the economy of righteousness. All within the boundaries of its precincts will be protected from the dangers of external false principles and their concomitant evils."

A third symbol of the coming destruction is 'the battle of that great day of God Almighty,' when he will gather the nations and assemble the competitive kingdoms to pour upon them his indignation, even all his fierce anger; for the Lord of Hosts himself mustereth the hosts of the battle. Why all this fierce indignation and anger? KORESH says: "For the punishment of the so called Christian world for its departure from the communistic spirit in which the Lord inaugurated the Christian dispensation. The competitive system which now constitutes the activities of the world was instituted in hell, and is in opposition to the principles of the Divine Empire."

A fourth symbol of the coming destruction is "the fire of Jehovah's jealousy," or displeasure at the wrong-doing of humanity. In his utter displeasure or jealousy he will "devour the earth" (the competitive and sensualistic world).



Heaven and earth, that is, the old church and the old state, will pass away, in order to make room for a new church and new state. The new church and state will be one; one in doctrine and life.

A fifth symbol of the coming destruction reads: "Behold, it [destruction] cometh, and strong from the Lord, as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, which shall cast down to the earth with power the crown of pride." The "crown of pride" is the money power, the power that rules and governs the entire humanity. The monetary combinations of the present world control the halls of legislation. Thus legislation is practically in the hands of the monetary combinations, both in the old and the new world. The moneyed interest of the entire world is taken from the common people. The present world-wide consolidation of commercial interests in the hands of a few, together with the banking combinations, is tending to control completely the great masses of the common people for the ultimate purpose of enslaving the masses, and making them subservient to monetary combinations.

Thus the enriching of the few and the impoverishing of the many, necessarily have great degenerating effect upon the few rich and upon the many poor. The many peculiar and detestable crimes that are being committed, are more or less due to the extreme luxury of the few and the great poverty of the many. "The love of money," says Holy Writ, "is the root of all evil." Murders from sex motives, or crimes of passion, which are becoming alarmingly frequent among all nations, are due to the degenerating influences which the monetary system is producing. A recent paper stated that Boston has followed New York with numerous hotel murder victims. It is claimed that women of irreproachable life and conduct are among them. It is a pity that such irreproachable characters put themselves in the reach of flattering, reckless, male characters, who by their very manners portray that their aim is to decoy the innocent ones.

There was a time when it was a matter of national pride to protect young women, and they in turn looked for such protection, which caused them to enjoy an exceptional position in society; but this once beneficent wall of protection has given way on both sides to monetary and sensual self-gratification and bestial selfishness. This is an alarming moral pathological symptom of race degeneracy, of the rich and the poor. This degeneracy cannot be ameliorated or cured by legal measures of the courts, or by parents and teachers. The trouble lies not so much in the failure to enforce the law, or in the training of the young in home and school, as in the marked degeneracy of the heart, the intellectual and affectional principles of the brain, which have reached the lowest ebb of the descending degree of degeneracy and apostasy.

Koreshan Science teaches, and we see the truth of it everywhere, that degeneracy and apostasy have within themselves the forces of their own disintegration and final utter destruction; and this destruction will be world-wide, embracing the men-made governments and churches throughout the world.

## Air Baths an Essential Factor to Health

Question 131. "As a physician, what is your theory, observation, and experience of air-baths? An article in *The Literary Digest*, November 2nd, in the Department of 'Science and Invention,' has led me to ask the question. Do you think, from a scientific view-point, that Dr. Paul W. Goldsbury has given his readers a subject worthy of adoption as a means to promote bodily health?"

**F**ROM a theoretical and practical view-point we are an advocater of air-baths. Our premise is simply this: Air is a life-giving, life-promoting essence or substance. A person can live longer without food, drink, sleep, rest, sunshine, than without air. Ten minutes without air will result in death, while cases are upon record where individuals have lived for many days without food, sleep, rest, sunlight, and even water. Water, next to air, is the most essential to health. When we say "water," we do not mean merely drinking water, but any harmless drink, in whatever way it can be absorbed by the bodily system. The air we inbreathe is composed of oxygen and nitrogen, which is the universal substance that pervades the lowest atmosphere which surrounds us.

Air, the common universal substance, is for the very purpose of inhalation; it is respirable, odorless, tasteless, and easily moved, rarefied and condensed, although invisible and intangible. Air is of the most incredible virtue or blessing, for which the great mass of mankind have the least recognition and appreciation. However true this statement is, personally we have thanked Providence as much for the common air as we have for other blessings. Perhaps the reason for it is, the constant necessity and reminder of this universal substance, called air.

The best reminder of the preceding truth is couched in the scientific Koreshan axiom: "We know truth best by comparison and contrast." So, likewise, we know a virtue, blessing or necessity best by contrast. When we enter a house where the windows of the room are closed and draped from top to bottom, we have a reminder of the absence of this necessity and blessing. When one is accustomed to the blessing of fresh air, he will recognize and appreciate a well ventilated room. By this we mean an opening of the windows from top and bottom, more or less according to the atmospheric conditions outside. Only such an arrangement will permit ventilation with a circulation; for it admits the fresh air from the outside, and drives out the foul air from the inside. The *Columbus Medical Journal* recommends the following treatment for Nasal Breathing:

"Every morning practice violent nasal breathing. Press on one nostril with the finger. Draw the breath in through the other nostril and expel it several times. Work hard at it until you feel dizzy. Change to other nostril. Thorough nasal breathing—not lazy or easy. At first, if either nostril is partially closed it will not be easy. Keep at it every morning. The effort to force the air in and out of the nostril opens up the cavities of the head, gives exercise to the muscles of the throat, and ventilates the air passages. This method of nasal breathing does more for the nasal catarrh than all the medicated sprays in the world. Do not allow the nose surgeon to operate on the nose until

after you have tried the above exercise for at least six months."

As a physician, our observation has been that as many people are sick, and die of non-aëration of the blood and of the skin than, perhaps, from all other causes. This is a broad statement, but it can be corroborated by a close and all-around observation of people who aërate their blood and skin, and those who do not. To aërate the blood, pure, fresh air must be inhaled through the nostrils, and not through the mouth. A mere glance at a person enables us to know whether he inhales through the nose or mouth. The latter impresses upon the countenance an indelible appearance, which to an experienced eye is an infallible guide of diagnosis.

Air through the mouth does not pass along any circuitous passage, and on account of it the temperature of the air is not made uniform with that of the interior of the bodily system; and, besides, it is not filtered from dust and other injurious particles before it reaches the lungs to aërate the blood. Consequently, to an observing eye this creates an outward pathological condition, which may be seen at a glance. Such improper breathing lays the foundation for various diseases of the lungs and an undeveloped condition of the nasal cavities.

It is impossible to properly aërate the blood without pure, fresh air. Aëration creates healthy blood, and removes effete or worn-out substance from the brainy and bodily system. Pure, fresh air aids digestion, assimilation, and absorption of the emulsified food substances. By observation we can diagnose whether a patient has neglected prompt observance of the presence of impure odors. Facial appearances will betray him or her. The organ of the sense of smell is sensitive, and becomes accustomed to a normal or abnormal condition. When one is indifferent to injurious odors, whether impurity of the air, or to any improper inhalation, or any other abnormal condition, the protective sphere which surrounds every bodily organ will become confused in the course of time, and the organ will be unable to distinguish between fresh and foul air.

Observe, for instance, how some people will sit and work in unventilated rooms without being conscious that they are continually inhaling what they have exhaled. This also accounts for the abnormal possibility of becoming used to sitting in dense clouds of tobacco smoke, without realizing that it will be injurious to health,—soon or later. Common sense ought to teach such people that if they breathe over and over the foul air which has been exhaled, the blood and skin will become poisoned.

Let us enumerate some pathological difficulties that will arise:

First, stagnation of portions of the bodily system will become manifest; second, the heart will act more slowly; third, the food remains more or less undigested; fourth, the brain becomes clogged, heavy, and dizzy; fifth, the eyes become lusterless; sixth, the limbs languid; seventh, the articulation of the joints takes on a painful condition; in short, mobility of the brainy and bodily system is on a decline. The sequences are: headache, restless sleep, catarrh, tired feeling, poverty of blood, cold feet and hands, bronchial troubles, pleurisy, asthma, tuberculosis, pneu-

monia, consumption, heart failure, and a whole train of other pathological evils.

Aëration is a wonderful means of maintaining a normal condition of the blood circulation; for this reason we cannot impress it too forcibly upon the minds of all.

More clothing than is necessary is injurious, because impervious clothing softens and weakens the skin too much. A nude exposure to the air and sun is exceedingly beneficial. This need not be out of doors, except where it is proper; air-baths for the body may be taken every morning on rising, and every evening on retiring. A sun bath may be taken in a sunny room at noon.

The feet should have, from time to time, sun-and-air baths, in order to have a healthy circulation in them. "How would we feel if we were told that for the rest of our lives we should have to wear masks? That our faces should never again be bared to the fresh breeze, or feel the direct ray of the sun? Yet this is what civilized man does to all the rest of his body except his hands; and even on those he fits tight gloves when custom bids him."

### Effect of the Quality of Food Upon Mind

Question 132. "Does the quality of food affect the quality of mind? I mean, what diet produces the best quality of mind and body—a vegetarian or a mixed diet?"

**K**ORESH answers: "Other things being equal, the quality of food affects the quality of mind. Men cannot lead animal lives and cherish animal desires, and not desire animal food. If men will be vegetarians, exclusively, they must destroy the desire for animal food. To do this, they must exclude also, animal indulgence."

Not only does the quality of food affect the quality of mind, but the quality of mind affects the stomach, where the food is prepared for the brain and the mind. We must never forget that there is an interdependence in this, as in any other relation. If one eats with a contented mind, the food, all things being equal, will act favorably upon the mind, and thus produce the best quality of thought. But when the mind has scruples as to the quality of food, the effect will be influenced by it.

As to whether a vegetarian or a mixed diet produces the best quality of brain and body, depends a great deal upon one's likes and dislikes, and these are governed, more or less, by education and environment, especially at this time. We are living in the transition period of time. Everything is changing, both in the cosmogonical or alchemico-organic, and the anthropotic or organo-vital, the human kosmos or order. "Behold, I make all things new," was said of this time. And except we cognize this prophetic statement, we are unable to account for the unheard-of changes that are now in operation.

That all things that have been, will be again, is a prophetic Biblical statement. And Koreshan Science teaches that whatever has taken place during the consecutive time in the Mazzarothic cycle of twenty-four thousand years, will take place again in rapid succession, panorama-like, in the simultaneous order. Thus we need not be astonished at the many ideas and fads, on all lines of activity, as a sequence in the present transitional period of time, which is the real cause of so many diversified tenets and practices. We have the two extremes on all lines of life and activity, and between these antagonistic extremes we have the happy medium, where more frequently the truth and the good may be found.

# The Publishers' Department

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### Interesting Reading and Announcements

#### "Peace and Safety"

**P**ROPHETICALLY pointing down to our present time, the Apostle Paul says: "When they [the governments and ecclesiastical bodies, or state and church] shall say, 'peace and safety,' then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." This remarkable prophetic statement is about to have its fulfilment, whether in degrees or in its entirety, remains to be seen.

It is quite extraordinary that on the 13th of December, 1912, a great peace conference met in London, England; a world-wide peace demonstration by the socialists on Dec. 14th, and an earnest request made that all ministers preach on universal peace, Sunday Dec. 15th. Then the so called International Translating, Printing and Publishing Company, of Minneapolis, Minn., took advantage of the above mentioned universal peace movement of the governments and socialists, by issuing a "Christmas Bulletin" of four pages, in large type, with considerable display, in

regular newspaper size, a copy of which was sent to every publishing office throughout the land. This "Christmas Bulletin" contains a proclamation to the President and people of the United States, to the inhabitants of the earth, and the isles of the sea, that the Kingdom of God is now discovered and is to be made known on Christmas day. This is destined (so it is claimed) to startle the world.

By what sign may we know that the Kingdom of God is discovered and to be made known on Christmas day? The "Bulletin" says: By the fact that the soldiers will lay down in peace their weapons of war, and beat their swords into ploughshares and pruning hooks; by the rich giving away their extra coats to such as have none; by the laborers being relieved in their drudgery of labor and instead find rest; by the prisoners and captives being liberated; by the sinners being washed in the blood of the Master, and made whiter than snow; by the lame, halt, blind, widows and orphans having their broken hearts bound up, and those that mourn, comforted; and finally, that the day has arrived for the lion to lie down with the lamb, and for the little child to lead them.

The "proclamation," written in New York, but printed in Minneapolis, bears a number of familiar ear-marks concerning its source; and whatever may have been the motive of the writer that impelled him to make such a universal effort of "peace" proclamation and the discovery of the kingdom of God, we will not judge. May it arouse the sleeping world to give heed to the proclamation; for we ought to look and pray for the Kingdom of God *in* earth, as it is *in* heaven. And the sooner it comes, the better for all the oppressed,—and the worse for the merciless oppressors.

The "Bulletin" contains one great fallacy, by stating only the one sided truth; namely: "Jesus Christ testified, almost

two thousand years ago, that the kingdom of God is not a place, nor a locality, but that, behold, it is within us. Which thing we find to be true. We find that the kingdom is not at the North Pole, nor at the South Pole, nor anywhere else, around the globe; but that, on the contrary, it is within us."

This is truly contrary to the prayer: "Thy kingdom come." Where to? Answer: "*In* earth, as it is *in* heaven." The prophet Daniel saw it established in earth, where formerly man-made kingdoms had their sway. He says: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people [except the little flock of 144,000], but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. ii: 44.)

Again: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii: 13, 14.)

And again: "The saints [*lit.* elect or holy ones] of the Most High shall take the kingdom [which is now in the hands of oppressive rulers and corporations], and possess the kingdom for ever, even for ever and ever. \* \* \* The Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. \* \* \* Judgment shall set, and they [the saints and the Most High] shall take away his [man made] dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

How the writer of the above mentioned "Bulletin" had the audacity to say that "the kingdom of God is not a place nor a locality, but that, behold, it is within us," is certainly bold, in view of the prophetic Biblical statements above given. The truth is, the kingdom of God is both within and without, interior and exterior

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The American Society of Agricultural Engineers, with headquarters at Urbana, Ill., one of the first and most important organizations in this country established for the betterment of rural conditions, has heartily endorsed Congressman Rainey's bill and is urging every farmer and manufacturer of agricultural machinery to assist in its becoming an established fact.

The American Society of Agricultural Engineers is composed of educators in agricultural engineering lines and of representatives of commercial interests. It favors such a bureau so that it can more efficiently serve the American farmer as he awakens to the importance of rural engineering problems. The farmer is demanding solution of these problems, for he realizes that today they are among his chief barriers to a more economic production.

This society believes that there should be an effort on the part of the Department of Agriculture to organize investigation, secure funds for such work, and to disseminate such information as the farmer needs. It suggests a Bureau of Agricultural Engineering, with various divisions to treat the subject of farm power, farm field machinery and farm buildings and equipment.

The importance of this work is emphasized by the figures of the Census Bureau, which show that the farmer is feeding seventy-six millions of people, that he has nearly twelve hundred and sixty-two millions of dollars invested in farm machinery and six and a quarter billions of dollars invested in farm buildings. Of late years farm labor has been so scarce that the need of adequate farm machinery to do the work of farming is at once apparent in every section of the country.

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The farmers of this country are now paying out annually six hundred and forty-five millions of dollars for hired help and still the country echoes with the cry for more farm laborers. Twenty-five millions of horses and mules are being used on the farm and much of this work could be done cheaper and better with machinery.

Contrary to public opinion, the farmer would be glad, indeed, to use power machinery provided he were able to find out something about it. At present there is hardly a place where he can look for this information. The Department of Agriculture, at present, has no means of investigating the various forms of energy suitable for the farm or for making comparative costs with the various machines. It will be the special duty of the bureau which Congressman Rainey is trying to create, to take up this work at once, and there is no doubt that such a department would be of the most vital importance to the entire country.

In addition to the American Society of Agricultural Engineers, other important national organizations will support the Rainey bill. The National Implement and Vehicle Association, and the National Gas Engine Association, and the National Electric Light Association have already taken steps to assist with the good work.

Every farmer can readily appreciate a Bureau of Farm Power where such information pertaining to farm machinery can be readily secured without favor or prejudice; where he can secure facts and figures of the greatest value before he buys a gasoline engine, a gas lighting plant, or a plant for generating electricity for light and power purposes.—*Electrical News Service.*

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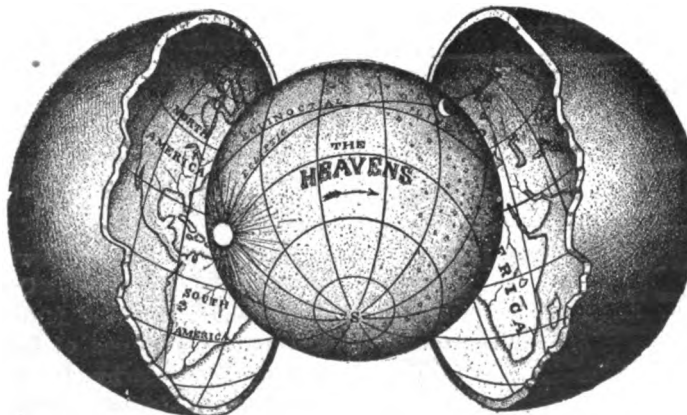
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